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THE

# MISSIONARY HERALD

SEPTEMBER, 1886.

VOLUME LXXXII.



NUMBER 9.

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THE  
MISSIONARY HERALD.

VOL. LXXXII. — SEPTEMBER, 1886. — No. IX.

THE LAST MONTH OF THE FINANCIAL YEAR. — The books of the Treasurer will be kept open until Monday, September 6, for contributions intended for the financial year closing August 31. This last month is the most critical month of the year, as related to the receipts, and it is hoped that the offerings of all churches and individuals not yet forwarded to the Treasurer will be sent without delay. The receipts for the first eleven months are about \$27,500 in advance of those of the preceding year for the corresponding period. We need to receive about \$80,000 during August, in order that the receipts for the present year may equal those of 1884-85. Let us hope and aim for \$100,000.

ATTENTION is called to the notice of the approaching Annual Meeting upon the fourth page of the cover of the *Herald*. Those who propose to accept the hospitable invitation of the good people of Des Moines are requested, it will be observed, to send their names to the Secretary of the Committee of Arrangements before September 4. The Chicago, Rock Island, and Pacific Railway Company will take those who attend the meeting, from Chicago and return, for one and one-third fares, or \$13.64 the round trip. Due notice will be given through the press of any arrangement for reduced rates on other railroads.

THE wanton injuries to person and property inflicted upon the Chinese in many parts of our country during the last ten months have been formally considered by the Boston Evangelical Ministers' Association at three successive meetings, and a careful report, drawn chiefly by Rev. William Spear, D.D. and Rev. S. L. Baldwin, D.D., both for years missionaries in China, has been unanimously adopted. This report, which has appeared in the daily press, commends itself as a temperate and wise statement of the facts in the case and of the principles which are involved. Many misapprehensions are removed and many false statements corrected; the wrongs and the palliation of those wrongs are boldly condemned; the consequences of these acts, if not redressed, are pointed out, and the claims of national honor, of justice, and of Christian sentiment, are temperately stated and strongly enforced. There is cheering evidence that the views of this report are gaining ground throughout the country, even on the Pacific coast. Whatever may be our policy as to the restriction of Chinese immigration, there can be but one opinion as to the course which national honor and Christian principle dictate toward the Chinese who are now on our shores.

It is with no little satisfaction that we report the endowment of the **GOODELL** Professorship of Intellectual and Moral Philosophy and Evidences of Christianity, in the Central Turkey College at Aintab. The entire sum, received at various times, amounts now, principal and interest, to \$12,000. The generous donor prefers not to be announced. The chair is named for Dr. William Goodell, one of the first missionaries to the Turkish Empire, and is to be held by a native Armenian, Rev. Hohannes Krekorian, who completed his studies in this country at Amherst and Yale.

A Boston gentleman has recently given to the American Board \$1,000, and another \$3,000, to be devoted to the interests of this college. It is hoped that other friends of higher Christian education will follow their example, and enable the trustees to erect a much-needed dormitory at an expense of about \$8,000. The present college buildings are crowded to excess, and students, eager to pay all expenses for board and tuition, coming, some of them, two, three, and even six days' journey, are turned away for want of room.

The future success of the missionary work in the Turkish Empire depends on the Christian training of the youth. Graduates from the college at Aintab are doing first-class work as preachers and teachers, such as does honor to the institution and gives proof of its possible service in behalf of Christian civilization. A new dormitory, and the endowment of another professorship, to bear the name of **WOOLSEY**, in honor of a president of the institution which has helped prepare three native professors for this young and growing college in the East, are next in order.

**NEW MISSIONARIES.** — It is a cause for gratitude to God that over thirty recently appointed missionaries and assistant missionaries of the American Board have either just arrived at their places of designation abroad, are on their way, or are soon to leave for their chosen fields of labor, ten of them for Japan and ten for Turkey. Let special prayer accompany them.

**THE Evangelical Alliance of China**, through their president, Dr. Henry Blodget, recently sent to the Evangelical Alliance of the United States an earnest and indignant protest against the outrages committed upon the Chinese in this country, as "in contravention of law and treaty stipulations," "inconsistent with the principles of kindness, hospitality, and justice," "deleterious to the interests of Christianity in China," and "endangering the persons and property of American and European residents," and urging them to lay the matter earnestly before the government and people of the United States. This protest was referred to a committee consisting of Hon. John Jay, William E. Dodge, Esq., and Rev. Merritt Hulburd, who reported, "heartily indorsing the indignant protest," and declaring "these outrages in the last degree not only un-Christian, but un-American, barbarous, and brutal." A memorial to Congress was also prepared and taken to Washington by the Secretary of the Alliance, Dr. Chapin, and, after being presented in both Houses by leading members, with appropriate remarks, was referred to the Committee on Foreign Relations, where, it is greatly to be hoped, it will not be suffered to die, but will in due time result in something practical and just.



REV. ELI SMITH, D.D., for many years one of the faithful and scholarly missionaries of the American Board, in Syria, during one of his visits to his native land, gave a missionary address before the Society of Inquiry at the Theological Seminary at Andover, which was repeated at New Haven and at several other theological seminaries. At the request of the students at New Haven it was published. An interesting extract from that address, emphasizing "The Missionary Motive," will be found in the present number of the *Herald*, under "Miscellany."

A CARD of "thanks and gratitude" has been issued by the Evangelical School Press of Samokov, Bulgaria, to the friends of Miss E. M. Stone, in Chelsea, Massachusetts, "for their kind gift, through her, of a printing-press to the American Collegiate and Theological Institute of Samokov." In expressing their great delight at the gift, they also assure them that it will be used in the best manner to advance the evangelical work in Bulgaria. Miss Stone also thinks that she can use to great advantage picture-cards with Scripture texts, such as the American Sunday-schools are so abundantly supplied with. If such cards were furnished in blank, the above press would be very glad to put on the texts. What Sunday-school will be glad to meet this demand, and send such a supply to the Missionary Rooms to be forwarded to Samokov?

*The Levant Herald and Eastern Express* (Constantinople) contains an interesting account of the commencement at Robert College, at which twenty young men were graduated. The names indicate that the larger part were Bulgarians. The Hon. S. S. Cox, the American Minister at the Sublime Porte, presided and made one of his humorous speeches, greatly to the delight of the audience. Admiral Franklin, of the United States Navy, was present and kindly offered the services of the squadron band of music for the occasion. Similar courtesy was shown to the American School for Girls, better known here as "The Home." It is not often that institutions of American planting are thus favored by the presence and sympathy of high officials of the government.

AN excellent *Condensed Sketch of the Japan Missions*, by Rev. James H. Pettee, is now ready, and will be sent gratis upon application to Mr. C. N. Chapin.

AN interesting paper has just been received from the pen of Rev. H. J. Bruce, of Satara, India, correcting the mistakes made by Dr. Smith in his recent "Life of Carey." Dr. Smith would give Dr. Carey credit for the translation of the New Testament into the Maratha language, and feels that his service in this regard was not properly appreciated by the missionaries of the American Board. Mr. Bruce shows very plainly by citations from Dr. Wilson, of Bombay, and by other testimony, that the translation made by Dr. Carey "was in a dialect peculiar to a district in the province of Nagpur, and was not generally approved in the Maratha country." The translation was an honest and praiseworthy effort of a good man to put the Scriptures into the Maratha language, but failed because of the corrupt dialect — the only dialect accessible probably to Dr. Carey. The full paper of Mr. Bruce will appear in the Annual Report of the current year.

REV. E. H. RICHARDS, of the East Central African Mission, reports the pressing need of a bell for the uses of the Mongwe Station. The numbers in the Sunday congregations would be more than doubled if the natives in the villages around were reminded of the day and of the service by the clear tones of a mission bell. At a cost of not more than forty dollars this valuable addition to the facilities for missionary work can be secured. Will not some individual or church gladly provide for this need?

THE pastor of the Protestant church in Hadjin, Turkey, writes that the distress among the victims of the great fire, two years ago, is still severe, a large number of families being yet houseless. Some of those families, not Protestants, have sent a petition for relief which this pastor indorses. The native Protestant churches responded very generously to the first call for help. About three thousand dollars, including the contributions from America, were received and expended by a committee of native brethren, with Mr. Montgomery or Mrs. Coffin as chairman, and great care was used in the distribution. Ninety-five families were thus enabled to rebuild their homes, the help being granted only after a careful estimate of the needs of each family, and in nearly every case to help *complete* the structure, or merely to furnish timber. If any are disposed to assist in this pressing need, Treasurer L. S. Ward will gladly receive and forward any contributions.

IN the Marsovan Station, Western Turkey, during the last ten years, the number of Protestants has increased from 1,076 to 2,012; the Sabbath congregations, from 1,244 to 1,990; the pupils in the schools, from 520 to 1,186; the church members, from 207 to 488; the contributions, from £87½ to £503. A healthy and promising growth in nearly every direction.

THERE is a Home Missionary Society at Melur, India, called the "Little Drops of Water" Society, which is doing efficient work. For example, it recently sent out an evangelist who, in three months, visited 170 villages, preached to 2,460 persons, sold 25 portions of the Bible, 187 tracts or small books, and 51 school-books. He is now about to be located in a large village, twenty miles from Melur, as a centre of operations. So may other "little drops of water" help make the strong and rejoicing river.

WE are glad to be able to announce that one of the bells called for by Mr. Christie, for churches in the out-stations of the Marash field, has been furnished by a friend in Newton Centre, at a cost of \$43.20.

EIGHTY-FIVE years ago the honorable directors of the East India Company placed on solemn record: "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast." A few months since, Sir Rivers Thompson, lieutenant-governor of Bengal, said: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined." So great is the difference between the fears of prejudice and the facts of God's hand.

THE departure of Rev. Dr. and Mrs. G. W. Wood, after nearly forty years of missionary labor in Turkey, was made the occasion of a very grateful and affectionate memorial from the Protestant residents of Scutari, expressive of their appreciation of the long, faithful, and successful labors of these beloved missionaries.

MR. FULLER sends this ringing word from Constantinople: "Our work is full of cheer and encouragement, and I believe we can get ready for a strong and decided advance in evangelistic work in the fall. The ladies are doing splendid work in the old Home. They are not merely holding the ground; they are pushing the lines farther ahead." This describes the enthusiasm and hope and courage in many places. Let us give them a strong help with heart and hand, and the prediction will not fail.

WE learn from Mr. Pettibone, of Constantinople, that a volume of sermons has recently been published in Greek by the Bishop of Mytilene, with the approval of the Patriarch. There is very little in the volume, it is said, to which any one could take exception. The Bishop especially regrets that ecclesiastics in the Greek Church do not profit by the example of other churches and give special prominence to the preaching of the gospel. High ecclesiastics in the Gregorian Church express themselves as very grateful for the labors of Dr. Wood and others to stem the tide of infidelity rolling in on the Armenian nation, and with which few in that church are able to grapple.

AT the Trebizond Station, Western Turkey, the past year, the Protestants have increased from 236 to 285, more than 20 per cent.; the scholars in the schools from 108 to 140, nearly 30 per cent.; the attendants on public worship from 210 to 310, nearly 48 per cent.; and contributions from \$323 to \$407, or 26 per cent. This shows not only a rapid, but a normal and healthy, progress.

THAT new press at Samokov, from the unknown donor or donors at Chelsea, is doing excellent work in the way of mission printing. But Mr. Sleeper writes that they are in absolute and immediate need of additional type; that \$150 worth of new material would quite "set them up." Is there not somewhere this amount eager to be sent on this grand mission? Let it go.

LORD LAWRENCE, after his long and eventful life in India, knew whereof he affirmed when he said: "Christianity, wherever it has gone, and nowhere more so than in India, has promoted the dignity of woman, the sanctity of marriage, and the brotherhood of man. Where it has not actually converted, it has checked and controlled; where it has not renewed, it has refined, and where it has not sanctified, it has softened and subdued."

IN one of his last public addresses, Keshub Chunder Sen uttered the following words, in a spirit of prophecy, more full of truth than perhaps he intended or understood: "Christ will surely reign over India. Already his benign rule has brought about many and grand blessings, and soon, in the full light of his complete revelation, darkness will pass away and the full and everlasting light shine never to set again; for India is already won for Christ."

## CHARLES HUTCHINS. — A MEMORIAL.

BY REV. E. B. WEBB, D.D.

CHARLES HUTCHINS, whose sad and sudden death has left a painful vacancy in the Missionary Rooms, as well as in the home and the church, was in many respects a marked man. Born in 1824, in Thetford, Vermont, the strength and beauty of his native hills not unfittingly represent the character of the man. Graduated at Brown University, and spending several years in the occupation of a teacher, he found full opportunity and congenial employment only when he entered the service of the American Board. Here his quick perceptions, his ready power of adaptation, his natural energies, his tireless perseverance, and his spirit of Christian enterprise, found an unlimited sphere.

As the publishing agent of the Board, the *Missionary Herald* came under his care. His business abilities and the value of his services here are seen in the fact that, while the subscriptions to the *Herald* in 1865 amounted to \$2,336, in 1885 they amounted to \$10,243 — more than a fourfold increase. In 1865 the receipts from advertising were nothing: in 1885 they amounted to \$6,491 — a clear gain of between six and seven thousand dollars.

As the purchasing agent of the Board, he came into relations not only with business men and all kinds of business at home, but with nearly every country and people. He made himself acquainted with the different nations; their customs and methods; their facilities of intercourse; and the modes of transporting missionary supplies to distant and difficult places. Thus he could answer the domestic calls of missionary families in all quarters of the globe amply and promptly. Nearly sixty thousand dollars' worth of goods went through his hands annually in every direction to the ends of the earth.

Thus, for more than twenty years, he served the Board and contributed to the efficiency and comfort of the missionaries in every land; moving not blindly or narrowly, but with eyes and sympathies wide open, scanning closely everything that his work touched. In distributing the *Missionary Herald*, for example, he came into connection with the postal laws of the country, and made himself an authority which Congressional committees and officers of government were glad to consult.

But in his church relations I knew him best. Here for twenty years we were most intimately associated. He made the missionary concert always attractive and instructive. His quaint way of saying things fixed them firmly in the memory. I found him an efficient officer, an appreciative parishioner, in all relations kind and cordial, always ready to lend a hand. I trusted him without reserve; confided in his judgment; relied upon his aid; and was not disappointed.

One thing more — his remarkable growth in grace. Naturally, perhaps, not amiable, not patient under restraint, not silent under a wrong, as a teacher making his pupils not infrequently feel uncomfortable under his exactions, while compelled to respect his aim and afterward to appreciate his worth, a man of strong convictions and inflexible purpose, he became one of the gentlest



and most companionable of men and one of the warmest and most genial of Christians. We may not presume too far to interpret the designs of our heavenly Father. I wondered often at the repeated blows of affliction which came upon his home. But when I heard of his sudden death, without a moment for prayer, or testimony to the working of divine grace in the heart, it seemed as if all the peculiar trials and repeated afflictions of his life had been ordered in anticipation of this strange, unexpected end. Like the prophet, as in a whirlwind, he was taken away. But he was manifestly prepared for this sudden departure. Under the divine discipline he grew more gentle, more submissive, more thoughtful of others, more tender and spiritual. These repeated bereavements seemed like the hammer which breaks off the rough exterior and brings out the precious jewel. Unflinching and faithful to the end, earnestly devoted to the duties of his office, he sought not his own will or way, but in the stricken home, and in every difficulty and darkness, his prayer ever seemed,

"Lead, kindly Light, amid th' encircling gloom,  
Lead Thou me on."

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## AN APPEAL FROM THE ZULU MISSION.

BY REV. H. B. BRIDGMAN, OF UMZUMBI.

I FEAR it is very imperfectly understood by the churches and seminaries generally just how imperative is our need of new men in the Zulu Mission. Not only are two of our older missionaries, Rev. Messrs. Tyler and Ireland, likely to fall us before any new men can be got into working order, even if on the ground to-day, but we have a fine field in all the Polela District, which Brother Pinkerton left when he went off to Umzila's, calling loud, as the young and unusually attractive chief says, "till we are sick from hope deferred." The Roman Catholics have been up there and made him some very seductive offers, such as buying land by the side of the 3,000 acres the Colonial Government has just granted him, and telling him that he and his people can settle on it. It was a "tempting bait" to any one who knows the pressure now put upon natives to pay an extra \$5 for each hut on all Crown lands. When the Catholics told him they must give a large basket of food for each child taught, per week, they consented. But when they afterward added, "You must also pay a large ox a year for the teaching of that same child," they made it the occasion which they had been longing for, to revolt and refuse.

They greatly prefer the American missionaries, and for a long time have been applying to us for schools and missionaries. They promise one hundred girls and boys at once, close to the chief's kraals, if we will begin a school at once. A white missionary from America would have a fine field there, not only in carrying forward the work Brother Pinkerton began, but in having charge and oversight of both Ira Nembula's station and Kundekulu's, both sadly in need of direct supervision. It would be a field fifty miles long by thirty in breadth. It is the upland district of Natal, about thirty miles this side the great Drakensburg range of

mountains, and wholly unoccupied by missionaries, except these two out-stations of ours. Mr. Wilder is very anxious to go to that field at once, if a man can be found to come to Umtwalumi. The field, as African fields always are, is ripe for harvest. I doubt if ever there was in Natal so favorable a field, so favorable a moment to go in and possess the land. The chief and tribe went from our Coast District, and well know us and our plans of work. The chief himself has been somewhat taught, and deeply feels the degradation and ignorance of himself and his people, and frankly says: "We do not want our children to be such 'blind leaders of the blind' as we are."

I hear of a revival of missionary interest in both Hartford and Yale Seminaries. Will all "pass by on the other side," and go to Japan and China? Has the man of Africa, bruised, robbed, sick with ignorance, degradation, and sin, and for whom Christ died, no claims on the strong, healthy, enterprising Christian young men of your theological seminaries? We beg, we implore. It is not only Japan and China that are waking from the sleep of ages: Africa herself is feeling "the throb and whirr of this nineteenth century." It is time to thrust in the gospel-sickle as never before. Vast fields in Africa are as healthy as the Mississippi Valley, if not as healthy as the hills of New England. Let them come, a dozen new recruits for Natal; another dozen for Bihé and Umzila's, which as yet we have scarcely reached.

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#### REV. JOHN LEIGHTON WILSON, D.D.

THE recent death of this eminent missionary and foreign secretary removed one of the most useful men of his generation. Born at Mount Clio, S. C., March 25, 1809, he was graduated at Union College in 1829, at the Columbia Theological Seminary in 1833, and ordained in Philadelphia September 22 of the same year. November 28 following, he embarked at Baltimore for the west coast of Africa, in the service of the American Board, where he labored very successfully, chiefly at Cape Palmas and at Gaboon, until in 1852, on account of failing health, he was obliged to return to the United States, and July 19, 1853, was released from the service of the Board. The same year he became Secretary of Foreign Missions to the Presbyterian Board, in New York, which position he ably filled until the breaking out of the Civil War.

In 1861, at the organization of the Assembly of the Presbyterian Church South, Dr. Wilson was made Secretary of the Board of Home and Foreign Missions, which office he filled with eminent ability until, by the expansion of the work, the two departments were separated, and in 1882 he was appointed Senior Secretary of Foreign Missions. In this service he labored with great zeal and success until, compelled by age and increasing infirmities, he resigned his office in 1885, but was continued as *Secretary emeritus*, with a salary for life. Since then he lived in retirement, enfeebled in health, at his home near Mayesville, S. C., where he died on the thirteenth of July last, in the seventy-eighth year of his age, greatly beloved and greatly lamented.

## A VISIT TO MICRONESIA.

NEAR the close of last year, Charles H. Wetmore, M.D., of Honolulu, was sent by the Hawaiian Board of Missions as a special delegate to the Micronesian Islands, on "a visit of friendly counsel, medical assistance, and cheer." He was accompanied by his daughter, Miss Lucy S. Wetmore, sent by the Hawaiian Woman's Board. Nearly a decade had elapsed since a delegate had been sent on a similar mission. He left Honolulu the thirtieth of last November, on the *Morning Star*, and his report was finished April 24. This report is of unusual interest and value. We would be glad to give it entire, but must be content with copious extracts: —

## THE MARSHALL ISLANDS.

"Fifteen days of delightful sailing brought us to Jaluij, where we learned that the Germans had taken possession of the Marshall Islands. They had also fined the Ebon church five hundred dollars for breaking(?) their treaty law of 1878 with them, by interfering with traders in their sales of spirituous liquors to Germans. So, as 'might makes right,' the natives paid half of the required sum and became responsible for the balance. While these things were pending, the Ebon chiefs passed certain laws relative to the sale or drinking of intoxicating liquors, from which I quote as follows: —

"'1. It is unlawful for any chief or native on this island to be drunken or to drink any kind of intoxicating liquors.' A fine of from \$10 to \$40 was to be imposed upon any who might break this law.

"'4. All foreigners who are living on this island of Ebon, all captains with their ships' crews calling here, are hereby notified that if any foreigner residing here, or any captain calling here from whatever country, shall sell, or give, or cause to be sold or given, any kind of intoxicating liquor to any chief or natives here, he shall be held guilty and shall pay a fine of forty dollars. In refusal of payment, then their respective trading-stations, or vessels, shall be under a taboo law.' The Germans acceded to it.

"We anchored December 17, the sixteenth day of our voyage, at the '*Morning Star* harbor' at Kusaie. At the station here, I had the opportunity of witnessing some of the Gilbert Island Training School exercises, from which I received a favorable opinion of the work being accomplished among them. I trust many will be fitted to go back to their island homes, and be helpful there in the work of the Lord. I saw little of the Marshall Island Training School work, except as I saw it on board the *Star*. The pupils, twenty in all, seemed anxious to learn, and very readily participated in the daily religious services. Many of them are professing Christians.

"While at Kusaie we visited Lela Harbor, where the Strong's Island Mission was commenced in 1853. More than twenty-three years have they been without a foreign missionary, except by temporary visits. We were delighted to learn that *they resolutely observed the Sabbath* during the recent visit of a German man-of-war, which took possession of the island on that day, which the Germans would have held no more sacred than any other day. Rev. Liliak Sa is probably doing as well as any Kusaian would do, left to himself. In some things he needs outward, as well as inward, help, which I trust he will have in the near future.

"We reached Ebon December 31, just in season to attend their New Year's Sabbath-school celebration in the finest church-edifice in the Marshall or Caroline Islands. Mr. A. J. Capelle, an old resident German trader, was marshal-of-the-day, a post which he filled most admirably. Rev. Mr. Hiram had an important part to fulfil in the arrangements for a procession in his part of the field, which from some untoward circumstances almost proved a failure. Mr. Capelle, though much disappointed, proved equal to the emergency, and brought the affair out in such a way that it really reflected



much credit upon himself, Hiram, and the people, and I looked upon it all as a grand success. There was great attention paid to dress by the people. Each class wore, for the most part, a like attire, and each teacher was decorated with an elegant sash. The women's head *leis* were also very ornamental. You will not wonder that all these things strongly reminded me of gala Hawaiian holidays. The book of the Revelation, from which they had long recitations, seemed to have peculiar attractions for them. This appeared the more remarkable to us, as our vessel bore to them the first copies of their New Testament, just printed and sent out by Dr. Pease, principal of their Training School. I had the pleasure of addressing them, about six hundred in number, at the close of their exercises. Although they had been long in their Oriental posture, they listened attentively to what I said through an interpreter. Soon afterward they gathered around their sumptuous 'festive boards,' there pleasantly to complete the commemoration of the day. Four hundred, nearly all on this islet, gathered on the Sabbath and engaged in their usual services of the day with marked decorum.

"Leaving Ebon January 4, 1886, we next visited Namarik, where we spent but a few hours. About three hundred persons assembled for a short service, review exercises, etc. They were apparently pleased to see foreign faces and hear their words of exhortation and admiration. We left Nabue, a former teacher, with them. He had just spent an extra year at the Training School. His services are greatly needed here, and we hope he will do well.

"We next proceeded northward to Ailinglaplap, where we spent only one day. Although the station has but recently been occupied, the work has progressed very favorably. Rev. Mr. Andrew and Loninbunlik, the teacher, are both active men and are exerting a good influence. The king (Kabua) lives near the mission premises; he was not at home. We afterward met him at Jaluij. Without an introduction we should not have thought of his holding such an office, as he and most other officials in this region show 'little appearance of nobility' and certainly few, if any, of its 'external emblems.' The king hopes that the station will be permanently occupied, perhaps from sinister motives.

"Two delightful days were spent at Mille, 'the gem of the group.' We regretted Rev. Mr. Jeremiah's absence. Thomas, the teacher, was at home, laboring officially in his department, and had for three months been doing the pastor's work too, with the help of others. About 175 were present at our weekday meeting. They have the finest thatched meeting-house I ever saw. The walls are finished with much taste. The braiding, or matlike ornamental work of the siding, exhibited a great variety of patterns which 'the women that were wisehearted had wrought.'

"They have had the gospel sixteen years. A little more than threescore years ago the mutineers of the *Globe* met here their cruel fate, among whom was the young brother of our Hilo townsman, Captain John Worth. He was a mere boy, reluctantly controlled, as others were, by Comstock, the leader, and then had to suffer the sad consequences. 'Behold, how changed!' To see them, as I saw them, clothed and in their right minds, singing their gospel hymns, reading and reciting passages of Scripture, and exerting themselves to improve their minds and hearts, was a wonderful sight such as the angels must delight to see.

"Thence, January 13, we sailed for Jaluij, touching first at the mission station, where we anchored the next day. Over two hundred were in attendance at the meetings. What we saw here convinced us that Rev. Mr. Lanien, their pastor, and Laijari-riki, their teacher, have not been idle in their work. The people, I think, are highly favored in having such men to labor among them, and they appeared to appreciate their labors.

"It will be noticed from what I have said that four islets in this group have four pastors, and four others are destitute of them, though Hiram visits Namarik from time to



time, doing what he can for them. Seven teachers are employed in the islets of four different lagoons, three of whom (pupils from the Marshall Island Training School) have just entered upon their work. There are twenty-three church-buildings and nearly six hundred church members on these islands, many of them reflecting much credit upon the laborers, who have spent so much time here, and none need ever regret the money expended in carrying on the work upon which the beloved Master has placed his seal. Two hundred and twenty-seven have been received to church membership during the interval between the last and the present visit. Only twenty-nine have been suspended, and seventeen deaths have occurred since December, 1883. Their benevolent contributions have amounted, even 'in their poverty,' to \$532.50, which has more than sustained the laborers employed, leaving the American Board funds free for use elsewhere. Twelve hundred Sabbath-school scholars meet pretty regularly for instruction, in their twenty-three schools, while about half that number of children attend the day-schools in their eight different schoolhouses.

"During the period under review, and previously, there has been more or less fighting going on in the northern islands. While there has been a marked retrograde movement reported as having taken place at Arno and Majuro, it is a matter worthy of note that Thomas from the former and Laijariki from the latter island have been converted and educated in the Mission Training School and are now doing effective, commendable work in Mille and Jaluij. It should be our prayer that the more northern islands of both the Radick and Ralick chains of these island groups be reopened to the blessed influences of the gospel of peace, which alone can permanently quell the war spirit and bring true comfort and joy to their hearts.

"The heavy storm which swept over the Hawaiian Islands last November, and sent the *Star* back from Hawaii to Honolulu for repairs, reached these islands a little later and greatly damaged the breadfruit, banana, and kalo crops, thus creating a not inconsiderable temporary famine among the people, accompanied in some places by epidemic diseases which will for a time partially obstruct the good work. New crops will soon appear and put them again into their normal condition."

#### THE EASTERN CAROLINE ISLANDS.

"After returning to Kusaie and finishing up our work there, we proceeded to Ona, Ponape, where we landed Sabbath afternoon and had a very cordial reception from the Rands and lady teachers, which was a little later seconded by Mr. Doane on his return from one of his preaching excursions. He lives a life of solitude, but seems very happy and useful in his work.

"On Monday following, February 1, in company with brethren Doane and Rand, we landed at Pingelap, where a multitude of children met us at the beach, singing their beautiful song ending with 'Glory, glory, hallelujah!' We spent two days here, watching the different phases of the work, in all of which we were much interested. The change effected here in less than fourteen years by Rev. Mr. Thomas, helped by Manassa and Tepit, in the earlier labors, after strenuous exertions had been put forth 'to prevent the coming of the missionary God,' is perfectly marvelous. Their church is almost large enough to seat one thousand people, the entire population of the island. Its walls are built of coral stone laid up with mortar, the roof is thatched, and the floors are made of breadfruit planks. There was also a long flat pavement about five feet wide, the materials for which were quarried from the coral reef. Some of the stones were a fathom and a half long, three feet wide, and four or five inches thick. This pavement was about an eighth of a mile long, extending almost the entire length of their village of huts and houses. All these things show both industry and interest in the church enterprise. Rev. E. T. Doane took great pleasure in exhibiting both

here and at Mogil a beautiful banner sent to him from Oakland, California, by Rev. Dr. McLean's Mission Sabbath-school, for use on such occasions.

"The morning after we took leave of Pingelap, we landed at Mogil, where a good work was begun in 1872. It was a gloomy sight to witness half of the church members suspended. Seventeen of them professed penitence and were restored to church fellowship. The king of the island, who was the eighteenth, failed to give satisfactory evidence of sorrow for the past and was put upon a longer probation. Boaz, the deacon of the church, though blind, is a valuable man among the one hundred and fifty inhabitants of the island.

"Rev. F. E. Rand had the pleasure of bringing back with him six couples and four boys from the two islands, new pupils for his Training School at Ona, Ponape. Five new girls came with us to become members of the Girls' Home, taught by Miss J. E. Fletcher and Miss A. A. Palmer. We had several opportunities of attending the evening exercises of this school, where Mr. Rand's scholars were also assembled, and we bear testimony to the wholesome influences exerted upon them in these and various other ways. Henry and his wife are useful helpers in both schools. It was vacation while we were there, but the schools were not disbanded.

"Statistics show that in these Eastern Caroline Islands there are 723 church members and 15 church-buildings; 5 received into the church the past year, and 24 restored; 475 pupils in 11 Sabbath-schools, and in 6 day-schools 325 scholars.

"During one entire generation the mission-work has been in operation on the island of Ponape. Adverse influences still exist, hindering the good work, as at the Hawaiian Islands years ago. With five tribes and as many kings for three thousand people, there would naturally arise many antagonistic elements disheartening to the laborers. Mr. Doane labors assiduously for the small churches now under his supervision, helped in many ways by Mr. Rand. The church meetings and Sabbath-schools which I attended were both orderly and attentive. Brother Sturges, though laid aside from his labors of thirty-three years in this field, must, on the whole, review it in his California home with comfort and delight, even though the piety is just now, as I judge, at rather a low ebb, except in a few localities, and even in them a fresh outpouring of the Spirit is greatly needed."

#### RUK AND THE MORTLOCKS.

"At Ruk we had a warm welcome from the Logans. After a day's rest we took in Rev. Messrs. Logan, Solomon, and Moses, and a little later two teachers — Manassa and Joram — on our way to the Mortlocks. We reached our anchorage at Oniop on Sunday, February 21, where Mr. Logan had formerly labored and finished translating the New Testament into the Mortlock language. Caleb, a teacher at Etal, does some of the work of a pastor here, aided by Samuel in many things.

"The next day we crossed the Lukanor Lagoon and spent twenty-four hours at Lukanor station, where Caleb joined us. It will require time for this church to return to its wonted traces, the people having largely forsaken their first love. Much good instruction was imparted to them. We hope the seed sown will be fruitful and thus do them much good.

"We next sailed over to Ta, in the Satoan Lagoon. Rev. Mr. Opetiaia came on board before we anchored. In a short time Mr. Logan called the brethren together in our cabin and there inaugurated an association for the purpose of carrying on more effectually, successfully, and satisfactorily, the great and good work at the Ruk Lagoon and the Mortlock and adjoining islands. Captain Bray and I were invited to sit with them as corresponding members. This meeting I look upon as the crowning event of our voyage. The course pursued by one of the ministers required investigation, and amendment if possible. Influences from outside sources had been at work, rendering

the party less inclined to heed advice or profit by it. Prayer had been daily offered for 'the wisdom that is from above' to guide in all that was said or done. It proved a melting season, and the penitent brother resolved to continue his work without further complications in the trading business. A heavy load was lifted from every heart, and all went forward with new hope and vigor to finish the contemplated work before us.

"We visited Ta, Satoan, Kutu, and Mor, in the Satoan Lagoon. Of these places, Satoan was the one where the mission-work seemed the least hopeful and where there was much apparent lack of interest in the religious exercises conducted while we were with them. At Etal we were greatly interested in the day-school examination, where seven good-sized maps were used. The exercises showed that the pupils had been well instructed. The people have not outlived the good results of Rev. Mr. Moses' work here in past years. At each islet we found classes who read well in their Testaments and Bible story-books, in all of which much interest was manifested.

"Leaving the Mortlock Islands, we passed on to Namaluk, where Joram from Pingelap is stationed as teacher. His school was in a flourishing condition, and the church was doing as well as could be expected without a pastor.

"The following day, March 3, at Losap, Rev. Mr. Solomon's home, we found everything just as we expected, after having been with him twelve days at sea and after having seen his helpful work among the Mortlock churches. A large group of children were at the beach, singing their 'Morning Star Hymn' and beating time with their little fancy carved paddles. Everything was 'as neat as a pin' at his house, in the church, and all about it. The flat white sandyard in front of the church was the handsomest one I ever saw. His people showed that they had been both fed and edified. All that needed to be done among them was simply to supplement and confirm the labors of the past and the present.

"Another day brought us to Nama, an out-station which Solomon visits as often as circumstances will permit. Rev. Mr. Moses lived and labored among them one year, when the 'Macedonian cry' came for him to take up his residence at Ruk and there enter upon the pioneer work of preaching 'Christ and him crucified,' where he has at times 'hazarded his life for Jesus.' The labors of both Moses and Solomon at Nama are evidently redounding not a little to the glory of God in the salvation of men and in the permanent establishment of Christian ordinances among them.

"The following Sabbath, March 7, we spent at Ruk with Mr. and Mrs. Logan at their station, which they very aptly named 'Anapauo,' from a Greek word meaning 'a resting-place.' Such we found it to be in reality to us. The people gathered as usual in the church, both morning and afternoon, and paid very good attention to what was said to them, all the more to be wondered at when we remember that this field has been occupied only a year and a half. The changes effected in the surroundings, in the way of clearing, planting, and building, were surprising to us.

"Monday and Tuesday, March 8 and 9, were spent at Fefan and Uman. I did not fully appreciate Manassa until I saw him at his home, engaged in his special work. If he has not much ability in speaking, he certainly has in working. He has evidently showed the people by his life what it is to be a Christian, and his instructions have not been in vain. At Uman we made a brief visit, accompanied at both places by Mrs. Logan and Rev. Mr. Moses. Uman was the first station in Ruk Lagoon occupied by a missionary. Moses has done a good work here, and I hope and trust he will be spared many years to continue in it.

"The ten thousand inhabitants in this large Ruk Lagoon are in perishing need of the gospel. New places are opening up among them for new laborers. Titus and David are going forth to sow the seed; others must be raised up and sent forth to engage in similar self-denials and toils. More workmen from the United States — men of piety, energy, and devotion — ought immediately to receive appointment to this needy field.



“By referring to statistics it will be seen that at the Central Caroline Islands (namely, the Ruk, the Mortlock, and neighboring islands) there are 15 church-buildings; a membership of 1,036, of whom 60 have been added the past year; in 13 Sunday-schools, 1,120 scholars, and in the same number of day-schools, 979 pupils. I had the opportunity of seeing 176 children brought forward by their parents for baptism, 110 of them at these islands, the others at Pingelap and Mogil.

“There are two Training Schools for the Caroline islanders — one at Ponape, the other at Ruk — in which about fifty are being educated with reference to the future needs for the spread of the gospel in this island world. While passing through the Mortlock and neighboring islands I noticed that it was difficult to get pupils to go as far away from home as Ruk for this object. Mr. Logan brought seven couples with him from the Mortlock region, who wished to enter his school.

“It was very noticeable that the people at the Mortlock Islands, and others in that vicinity, wear less clothing than people in the other groups which we visited. From what I could learn, there is a gradual improvement in this line. No more nude babies are to be accepted at the baptismal font. The Mortlock islanders have bright eyes and, many of them, intelligent and interesting faces, when not besmeared with paint. The Ruk people have a wilder, fiercer look, and hence are more difficult to be influenced for good. Both fields have many attractions for missionary laborers.”

#### NATURAL SCENERY. — PRODUCTIONS. — DISEASES.

“The atolls and lagoons of all the low coral islands early attracted and engrossed my attention, as they do that of every visitor from abroad. A belt of cocoanut-trees about one hundred feet wide covers the outer border of each islet. In the centre huge breadfruit, and in some places jackfruit, trees show their topmost branches above the surrounding lofty palms. The roots of the breadfruit-tree are of peculiar growth. I measured one of them which jutted out from the trunk of the tree seven feet above the ground and extended out as many feet more before it wholly disappeared in the earth beneath. It was about four inches thick. At Kutu I observed a mere roof-like thatched house six feet high, whose gable-end was closed with a single slab made from such a root-projection. Its breadth at the base was ten feet, and the width five feet from the point downward. The entrance was at the other end, a mere hole about a foot and a half wide and two feet high. This is a characteristic house of the Mortlock Islands.

“These coral islands, having an average elevation of but five feet above ordinary highwater mark, not only wonderfully sustain a dense vegetable growth, but support a large population. Cocoanut-trees are a veritable godsend to such a people. On many of these islands the cocoanut-water is all they have to drink, save what is distilled to them from the clouds, and it is all they want. They live on breadfruit, jackfruit, the meat of the cocoanut, kalo, pandanus-fruit, and, in some places, bananas, arrow-root, and pineapples. Fish are abundant. Living largely upon a fish diet, it often aggravates cutaneous diseases. I noticed numbers of such maladies wherever I went. Added to these, I was often called upon to prescribe for other diseases which other nationalities had scattered among them and which are doing a sad work; for all of which there will be a reckoning, sadder still, at the tribunal above. Another distressing sight was to see persons traveling about with *elephantiasis Arabica* (elephant-legs), incurable as yet, though a few cases, it is said, have been benefited by living for a time in a cold climate. Annual epidemics of influenza visit the islands, one of which made its appearance while I was there. Dysentery and diarrhœa prevailed at Kusaie and some other places, the sequel of the hurricane before alluded to which swept over these islands last November. A few cases of bilious remittent fever also received attention. It is not strange that malaria should be developed in the vicinity of mangrove



forests, growing in mud and water upon the fringing coral-reefs which skirt the shores of the high volcanic islands. The disease, however, yields readily to early heroic treatment. Only one case of Chinese leprosy was brought to my notice, though I heard that there was one death from the disease a short time before our arrival. Cases of it are, I judge, rare in this portion of Micronesia

“The volcanic islands alluded to are Kusaie, Ponape, and Ruk. Of the former two, some call one and some the other, ‘the gem of the Pacific.’ They almost alike deserve the name. One never tires of looking at their lofty mountain-peaks, from 2,000 to 3,000 feet high, indented by deep ravines and clad from base to top with dense green foliage, with here and there living springs of water.”

#### RESULTS.

“I am not forgetful of the new steam advantages which have fallen to my lot on the *Star*, the result of so many heart-offerings for her construction by a multitude of gleaners, Sabbath-school children, and others in America and various parts of the world. To them all many thanks are due for their self-denying contributions. It was quite an incentive to my coming on this voyage, which otherwise might have been very tedious. So we have visited twenty-five different mission-stations, counting Lela Harbor and the Kapali station at Jaluij, occupied by the American Board in past years. At twenty-three of them I spoke publicly, sometimes more than once, through interpreters, to congregations numbering in all from 4,000 to 6,000, gathered for review and instruction. We have sailed 10,471 miles, and are joyful to see again, in the distance, the snow-capped mountains of Hawaii, which form the background of our own dear homes. May God ever guide and bless the dear missionaries at Micronesia, foreign and native, and hasten on the promised era when ‘the earth shall be full of the knowledge of the Lord as the waters cover the sea!’”

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## Letters from the Missions.

### Japan Mission.

#### KISHI NO WADA. — CHURCH ORGANIZED.

FROM the report of the Osaka station for the year ending April, 1886, by Mr. De Forest, we make the following interesting extracts:—

“Before we returned from our summer vacation we were surprised with an invitation to organize a church in Kishi no Wada. We have for a long time had an eye on this place, because the young *daimio*, Mr. Okabe, eight or nine years ago became a Christian under Mr. Moody’s preaching in Massachusetts. He showed at first a strong desire to extend the blessings of Christianity to his people, and he established a Christian school there. But when the requirements of the new religion came to be understood, the natural heart was found

to be stronger than the *daimio*, and the people melted away from our preaching until we seemed to have nothing more to do there. But Mr. Okabe’s chief retainer became firmly convinced of the truth, and gave himself, his time, and his family to the new and living way. He has not only learned to preach, but his son has become the acting pastor of one of the Jōshu churches. Under the active influence of this household, and by the kind help of the Shima no Uchi Church (the fourth in Osaka), a church of twenty members was organized, with Mr. Tōgawa as acting pastor.”

#### MARRIAGE ON TRIAL.

“An incident occurred in connection with this church that is worthy of mention as showing the abnormal power that

Japanese parents have over their grown-up children. A father, mother, son, and bride all became Christians. Shortly after, the bride visited her home, fifteen miles away, and her father, a hater of Christianity, bade her go and bring home all her effects, which she did; and for a year all endeavors to restore her to her husband have failed. She is carefully kept at home, and her father is reported to be planning to get her another husband, who knows nothing of our religion. Some may wonder why the law was not invoked to restore this wife. The reply is that in the eye of the law she was not his wife. Legal marriage consists simply in transferring the woman's name to her husband's home by means of the local official register, and this girl was given without the legal transfer; that is, was given *on trial*. If after a year or two things went tolerably well, and the step-mother was not too great a nuisance, the name would then be transferred.

"This abominable custom of marriage on trial, either with or without legal transfer, is so common that we need not apologize for giving another illustration of it as it occurred in Osaka this past winter. One of our oldest Christian families is composed of father, mother, and only son. A Christian marriage was desired, but the bride-elect was not a believer. The pastor, however, yielded, and the wedding took place. In time a grandson, the one longing of a Japanese home, was born; but before this somehow the mother-in-law was dissatisfied, and her displeasure gradually settled into a hatred that demanded a divorce. The son was satisfied with his bride, but she was ordered out of the house, and the son was given the harsh alternative either to be disowned or to divorce his wife. The weak-minded young man submitted to his mother's wishes, and the baby is retained to be the future heir of the estate. The pastor now says he will have nothing more to do with marrying believers and unbelievers. Surely our churches are doing right in resisting such a stretch of parental authority."

INTEREST GROWING.—SOME SURPRISES.

"Another surprise worthy of mention is the fact that a Buddhist temple near Osaka has been opened to our frequent preaching, the priest himself bringing his people together to hear us. There seems to be a growing skepticism among the priests, especially among the younger ones, so that some of them publicly say: 'We don't know whether there is any God or not.' A Shintò priest also, though at first opposing us, has lately been encouraging our meetings in some of the villages near Osaka, and much interest has resulted. His son is now a candidate for baptism.

"The judges and officers connected with one of the city courts surprised us last winter with the request that we would meet some fifty of them every Saturday afternoon to instruct them in the Gospels. The wife of one of the judges so used her influence that this band of men became curious to know more of the powerful Western religion; but, disliking to go to church publicly, they arranged for a private meeting in one of their houses. Of course the number gradually dwindled away as they saw the claims of Christ, but a few have already publicly taken Christ as their Saviour and have united with the churches.

"The position that some influential men are taking concerning *morals* is one that causes us gratification, if not surprise. The branch university here has planned for some time to secure a foreign English teacher, and it has been the earnest desire of one of the prominent teachers that the foreigner be a Christian. The selection was left to the Japanese minister at Washington, who engaged a gentleman from the Smithsonian Institute. He is already on the ground, with his wife, and he is a Christian. The authorities here tried hard last fall to secure one of our missionaries, either lady or gentleman, for one of the city schools, offering, in addition to a fair salary, that the school should be free to all the Christian influences we could bring to bear upon it. The High Schools in Ise

and in other places desire to engage foreign *Christian* teachers for the open reason that Christianity has a morality that its professors believe in and practise."

A CHRISTIAN SHŌE-FACTORY. — CHAUTAUQUA CIRCLE.

"In the southern part of the city is a large shoe-factory employing one hundred hands. The head instructor, now an applicant for baptism, was a chance listener at one of the theatre-preachings last winter and at once became deeply interested, put himself under Christian instruction, opened the factory to evening services, and asked the pastors to secure him as many Christian apprentices as possible. They have come from Imabari, Okayama, and other places, till there are now fifteen Christians, who close every day's work with prayer. They have a Sunday-school and a regular Saturday-evening preaching service at which about fifty attend. There are already a few applicants for baptism.

"The Chautauqua Literary Society, that started last year with a membership of seven hundred, has nearly doubled its numbers. Its monthly publication, translated directly from *The Chautauquan* has a wide circulation and is doing much to awaken an interest in Christianity in remote places where as yet no living voice has witnessed for the truth. Frequent letters come to the officers, asking such questions as 'Who is God?' 'Who is Christ?' 'What is baptism? sin? redemption?' Among many interesting stories we give only one: A young man in Otsu joined the society. His elder brother, on looking over the magazine, saw its connection with Christianity and tried to dissuade his younger brother from having anything to do with it, but in vain. So he wrote to one of the officers of the society, asserting his right to control his brother and begging that he might be cut off from the society's membership. This was refused. A month later another letter came from the elder one, apologizing for his previous letter and asking also to be admitted to the society."

HOW THE CHURCH WAS BUILT.

In his report of the Okayama station, Mr. Cary gives the following interesting account of the sacrifices the people made to build their new house of worship: —

"A noteworthy event in the history of the Okayama church has been the erection of its new house of worship. The necessity for such a building had long been felt, but the people doubted their financial ability to procure it. At last, however, they were roused to action, and when there was a will there was found to be a way. It was a glad day for the Christians when the house was dedicated, free from debt, their pastor having insisted that the building could not be thus publicly given to God while a single mill of its cost was unpaid. Many of the people had made great sacrifices for the Lord's house: some had drawn on the scanty store of money laid by for old age or for the education of their children; some had gone without new clothes; some had restricted themselves in food; one old man had done gladly for the church what he would have done for almost nothing else — given over for sale his precious sword, almost the only property left in his possession, and which, with the spirit of a Japanese *samurai*, he had hoped to keep until his dying day; some who had no money gave of the labor of their hands. We might speak of help from strange sources, for some of the Christians brought out from the dust-heaps discarded idols which they could send to America for sale, and so Amida, Daikoku, and Yebisu were forced, *volens volens*, to lend their aid in the erection of a Christian church. Nearly two centuries ago Oishi, the noted leader of the Forty-seven Ronins, sat down to write a hasty letter to another of that devoted band, little thinking that he was thus helping to spread what he probably regarded as a most detestable doctrine, and that a descendant of the recipient of that scrap of paper would devote a part of the proceeds of its sale to a Christian church.

"We have mentioned the way in which Amida, Daikoku, and other idols, helped to



erect the church. It might be added that another deity, Inarisan, has been credited with an attempt to destroy it. The adjoining lot is owned by a church member whose wife is bitterly opposed to Christianity. One night an outbuilding connected with their house caught fire, but the flames were extinguished before they had done any serious damage. The wife gave it as her opinion that Inarisan had set the fire as a punishment for the husband's desertion to Christianity, and that unless he repented other calamities would follow. Surely enough, stones began to be thrown at the house. The wife was certain that Inarisan had thrown them. When the police were put on the watch it became evident to them that the missiles really did come from the bamboo grove, where there was a shrine of the offended deity. Ere the mystery was fully cleared up, another fire broke out, destroying one small building and slightly damaging the sexton's house. 'This surely is Inarisan's punishment, and there will be worse yet if you do not repent,' said the woman to her husband; but the unbelieving policemen soon arrested her and several other persons living within the same yard. Sufficient proof for conviction was found only against one young man, but the common belief is that several persons were concerned in a plot to destroy the church."

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### North China Mission.

#### TUNGCHO.

MR. SHEFFIELD writes, March 10, of the interesting progress of affairs at Tungcho and vicinity:—

"We have now four young preachers connected with this station, located in two country places: the one, Tung Pa, seven miles northwest from Tungcho; the other, Tou Pai Hu, twenty-five miles to the southeast. At Tung Pa we have a small chapel where those that come in are taught in the Christian truth. The young men also go out among the villagers to search out men and make opportunities to teach the truth. A few listen gladly,

many respectfully, and yet many others with indifference or contempt. The other two young men have no chapel and depend on teaching the people as they may attract them to their homes or meet them among the villages. They constantly meet with those who seem to be much interested in the truth, but after hearing it a few times they are frightened by the evil words of neighbors, and turn aside. They are earnest, true young men, and I have great hopes for their future usefulness; but both the missionaries and the Board have need to be patient with them and not demand fruit before the seed sown has taken root.

"There are six or eight young men in the Boys' School that we hope to see in the Theological School the coming autumn. There are two or three who will expect to enter the class, but we shall probably decline to invite them. While we use foreign money in the support of native preachers, there is a special reason for the exercise of the greatest care in putting men into the ministry. I think the lesson to be drawn from past experience with unworthy men is not that we should refuse to employ any one, but rather that we should put forth greater effort to get good, true men. We need also Christian teachers as well as preachers. I think this need should be more carefully considered in the mission."

#### MEDICAL WORK.

Dr. Merritt, of Pao-ting-fu, writes, March 26, of his medical labors and their importance:—

"In my work and its prospects I am very happy, and my prayer to-day is for length of days in which to labor for my Master. The field is ample, and my time is already greatly occupied. I have taken considerable time for recreation for myself and family, but do not consider I am taking from the Lord, for my work is not for one or two years simply, God willing, but for a lifetime. Hence, knowing of so many who have ruined their health by too close application on first entering the field, I have endeavored to keep not only my-



self, but family, in good physical condition. My professional work is steadily growing, so that I have had as many as forty-five at a clinic and have performed a number of operations, many of which have been successful. A great many patients are those who have been the rounds of native doctors and have come to us as a last resort, the consequence being that many incurable cases appear that would have been benefited, if not cured, had they had proper care earlier. This is a wide field for usefulness and, I consider, one of the means of spreading the gospel. I constantly bear in mind that the cure of the body is not the primary object of my mission, and consequently am always praying that my mind may be enlarged to see the best way in which to use the power (for medical knowledge is certainly a power here) to the greatest advantage for the extension of the Master's kingdom."

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### Madura Mission.

#### SCIOPTICON PREACHING.

MR. BURNELL, writing from the Pulney Hills, May 13, says:—

"In ordinary preaching it is exceedingly difficult to keep the attention of a large audience long enough to tell them God's wonderful plan of redemption. Many will leave as soon as they see that a new religion is being proclaimed, while others will try to get up a discussion or get a joke on the preacher. But preaching with a sciopticon has no such drawbacks. By means of it we are able to collect in the streets large audiences, and often to keep their attention for two hours. At Sivagunga we preached in this way five evenings, and our audiences varied from two hundred to four hundred. We visited five different parts of the city, trying in this way to reach the entire city; but I was surprised as well as gratified to see that many followed us from place to place, not being satisfied with seeing only once. In our preaching we confined ourselves entirely to the story of our Lord, not once

attacking their system of idolatry. I heard afterward that many said that Christianity was indeed the true religion, and that they would join it provided it did not ruin their caste and social position."

#### LAYING A CORNER-STONE.

"Another interesting event was the laying of the corner-stone of our new church-edifice. As this station has never had a proper church-building, I thought I would make the occasion a red-letter day; so I gave an invitation to the 465 Christians of the station to be present. I also told them not to come empty-handed, but to bring something as an offering which they themselves had raised or made. March 26, 1886, was the day appointed, and when it came I was pleased to see a goodly number of Christians, and in their hands fowls, baskets, pumpkins, mats, etc. At 8.30 A.M. we met under the large shed built over the foundations, and there we had prayer, addresses, singing of English and Tamil hymns, in the presence of a goodly number of the village heathen, besides our Christians. In the brass box which Mr. Burnell placed in the corner-stone were a mission report for the year 1885, a Tamil Bible and Testament of the latest edition, a copy each of the Tamil papers published by the mission, the names of all my helpers, together with the names of all the congregations and schools they have in their charge, and the history of the station from the beginning, written upon a palmyra-leaf. After the exercises were over, a street procession was formed of all the Christians who were present. Each congregation carried a banner which bore the name of their village. While marching, the boarding-school children and station helpers sang Christian lyrics. The heathen people of Mana-Madura, I think, had never seen in their village so large a gathering of Christians before, and therefore they were much surprised. At three P.M. the *culliams*, or little earthen contribution-boxes, were broken, and the fowls, baskets, mats, pumpkins, etc., were sold at auction, and twenty rupees were realized. New Year's Day some had

brought their offerings and money-boxes, and the amount raised on the two occasions amounted to seventy-four rupees—surely not a small sum for such poor people. The giving of some of this money demanded quite a little self-denial, as shown from the fact that one widow gave a pair of neck ornaments whose original cost was equal to her present monthly wages. During the afternoon of this day we had quite a shower. The next day, and indeed that very evening, several of the heathen people were heard to remark that because the Christians had been worshipping their God, and were building a temple for him, he had blessed them with the rain. In the evening we had fireworks, which all enjoyed very much. And thus this pleasant day closed.”

#### A CONVERTED VILLAGE.

Mr. Tracy, writing May 15, gives the following remarkable story:—

“For many years there has been a little congregation in a village to the west of Tirumangalam, which seemed, however, too unpromising to expect much of. The people were of low caste, and surrounded and overruled by Kullar neighbors. Year after year we labored on, and a few of the congregation seemed to be making some feeble growth in the Christian life; but one after another most of them succumbed to the bullying and persecution of their neighbors, and the congregation was growing very small indeed.

“Two years ago I went there on one of my tours, and was quite encouraged to find that two heads of families wanted to make profession of their faith in Christ. Two trusted native brethren and myself examined the evidence of their fitness for such a step, and received them with gladness. But, in spite of our utmost caution, we were mistaken in so doing, for after a few months one was worshipping idols, and the other, like the man after whom he was named, had denied his Lord with oaths (and obscenity), and it was not likely he would mend it by any bitter repentance and tears. Both had to be given up, and the prospect looked dark. Only one fam-

ily remained, and even that one was not as loyal as it ought to be. The son had married a Christian girl from Battalagundu station, but the father-in-law was determined she should work on the Sabbath, and the son, being still dependent on his father, could not assert himself, and so the girl went off indignant to her father's home—and that source of hope faded out. The prayer-house fell into sad need of repairs, and the people would do nothing (and those who were loyal *could* do but little) toward its rebuilding.

“The catechist spent his time mostly in work among the heathen in adjacent villages, and in prayer and exhortation. He became discouraged, and wanted to be moved to some other field. But that part of the station had been less worked than other parts, and I told him to hold on a little longer and see. The missionary society that pays his wages followed him with their prayers, and he consented to keep on. For several months he kept at it, but with no signs of hope, till at last, like Jeremiah of old, he cried in despair: ‘Woe is me now! for my soul is wearied!’ Calling the people of the village together, both Christian and heathen, he took for his text Revelation ii, 5, and showed them in forcible language the contrast between what they might be as Christians and what they were as heathen. He showed them that they had nothing to fear from friends, or relatives, or caste connections, if only they would come and *all* come into Christian brotherhood. He pointed to them the ruined prayer-house, and told them it was a type of their own ruined state, and warned them that as the mission would soon withdraw its aid and leave the deserted prayer-house to ruin, so, unless they should repent, God also would withdraw his warnings and leave them to well-earned damnation. He called upon them to choose, and they did choose. The whole of the assembly voted to become Christians. The catechist told them to weigh well their decision, lest they should afterward regret it, and laid before them the main duties of Sabbath-keeping, Bible study,

prayer, and Christian self-support, with great distinctness. Twenty families, numbering in all about eighty persons, subscribed their names as choosing Christianity. It was such a scene as we should be glad to see much oftener than we do. It is nearly three months now since their decision, and I hear nothing but good of them. They have rebuilt their prayer-house without any mission aid, and are entering from the very outset upon systematic giving. During the last two months they have had a school, taught by a student from Pasumalai, and, so far as outward appearances go, are likely to remain firm."

#### MELUR. — A HAPPY WEDDING.

Mr. Gutterson writes, May 18, very encouragingly of affairs at the Melur station: —

"The past four months have furnished more encouraging things in the Melur station than my limits will allow me fully to describe. We have waited four years for a Bible-woman, and this proves that good ones are hard to find. Now we rejoice that this work has been begun at last in Melur town, and that one hundred women are under instruction, all high-caste, and some of them connected with prominent families. The woman goes about her work in an earnest and systematic way, and has all she can do; Mrs. Gutterson, our girls, and the wife of one of our catechists helping her frequently.

"We had a pleasant wedding early in March of two of our young people, the bridegroom being a younger son of a well-known thief-caste man in Tinnevely, who, after making his name a terror to the community, was converted at seventy years of age, brought all his family into the faith, and demolished a small temple he had built, using the materials for a Christian church. The young man passed his middle-school examination at Pasumalai, was employed as a teacher in the College of the Society for the Propagation of the Gospel, at Trichinopoly, and came to me as a master in my middle school.

"The young woman was born in the

station, spent seven years of her life under the careful training and good influences of our Madura Girls' Boarding School, was given a year of higher training in Madras, and now, after a few months of helpful experience in our own family, and a happy wedding, has gone with her husband to take charge of a school in a large heathen town twenty-four miles from Melur. This is indeed home missionary work, for they took up gladly and without a murmur a work in a hard place far from all Christian privileges."

#### THE VAST FIELD. — GOSPEL REVENGES.

"I wish to record my gratification at the new and spontaneous zeal with which my young men at station centres have entered upon the work of street-preaching. I have been troubled by their apparent lack of interest in it; now they are going into it in a systematic and courageous way which is refreshing. I feel as if the town of Melur and surrounding villages were being pretty well worked, and am encouraged by it. But what a field! There are probably 175,000 people within my reach. I can ride thirty miles to the northeast or northwest and still be within the limits of their habitations. It often seems as if I were doing nothing for this mass of dying men, but touching only the outer edge of this festering heathenism. Nor can I do it without more men, and more men means more money!

"The recently issued Jubilee Volume of the mission states (p. 36) that in April of 1864 Mr. Burnell was attacked and beaten in the streets of Melur after preaching to the people! Just before coming to the hills, and within a few days of the twenty-second anniversary of this event, I was standing one afternoon, just after the close of school, in the little porch of the schoolhouse; the boys had listened to the evening roll-call and the closing prayers, and had run away homeward, leaving only the masters discussing school affairs with me in the doorway. A man bent with years and with sin walks slowly up the path, within a stone's-throw of the very house to which, twenty-two years ago, Mr.



Burnell had been carried ' after being beaten, pauses at the steps and makes his salutation and prefers a request. I recognize him at once — he is a caste man, and the one pointed out to me as the last survivor of that very party who beset with wicked intent the faithful preacher of the gospel, and in this very street! And what is his request? This only: that his three boys — one the son of his lawful wife and two of his unlawful — be taken into this Christian school without charge, as he is too poor to pay their fees! Verily, missionary work has its romances, and the gospel its peaceful revenges."

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### East Central African Mission.

#### THE YOUNGEST TAKEN.

MR. WILCOX, of Makodweni, writes, May 3: —

"You will remember that in my last I stated that our children were all ill with whooping-cough, but we thought they were all getting better. But we were mistaken in the case of the youngest. She did not take the disease till about a week after the other two, and hence at the time I wrote she had not yet reached the most critical point. She seemed, however, to be doing as well as could be expected till dysentery set in. Mrs. Ousley came over, and we did everything we could for her, but she sank rapidly, and fell asleep in Jesus on April 12. Mr. Ousley and Mr. and Mrs. Richards came up, and we buried her at the foot of the garden, at the roots of a young orange-tree. We could not have missed any one of the three more than we do her. But she is with Jesus, and we shall see her again some day, and we recognize his love in it all."

#### CONVERTS. — RAPID GROWTH.

"Our converts are doing well, for the most part, and the fruits which some of them show are very encouraging indeed. You will not have forgotten Matenga, the young man of whom I wrote to you first. He has not disappointed our highest expectations. We have a grapevine at the

corner of our house, and one of my special delights is to go out every morning and mark how much the vine has grown in a day. It has long ago reached the eaves, and is now running along them both ways. But it is a higher and more satisfactory delight which I take in watching the growth of this Matenga, and one other boy in particular. It is a growth which is as rapid and as marked as this of the vine. This other boy is Tizora, the printer. I know you have been astonished at his rapid progress in type-setting and reading. But not less wonderful to me is the progress which he is making in the divine life. It seems to me I see in him an Israelite indeed in whom there is no guile.

"These two boys, I believe, are worthy of baptism, and I think it would be a help to them and to the others. And when Guze comes back with a wife I would include him. There are others also whom I would admit, if we had a well-established church to start with. But it may be well for them to wait a while at present. But as for these three, I need not argue to you why I believe they should be baptized. The fact that I believe they are in earnest in trying to serve Christ is enough, and, as you say, no Society of Christian Endeavor, or probation class, is quite as good as the church of Christ in which to train believers. It is said that there is danger that they will at once settle down when they have been baptized, feeling that they have got all there is in religion. But it seems to me that will depend much upon the kind of teaching they get when they go into the church. They are just as liable to settle down now and never rise to that point, when no shadow of objection can be raised, if the truth is not faithfully taught by example and precept."

#### OUR SCHOOL.

"We have been working now long enough to tell just about what we can do in the schools. In the first place we know we can get all the bright boys and girls we can manage for one piece of cloth a month, about 45 cents. We paid two and three pieces for most of our large boys, because



we were not successful with small boys among the Batongas. But we find we can get these Batswa boys and girls for one piece. They are brighter to learn and will do more than half the work of a young man. In the second place, I think we can engage them for three months at a time, so that we can have regular terms, and it will give us a few days' rest between terms. In the third place, in the class of each term we shall find a number of likely boys or girls who will get instilled into them a holy aspiration which will bring them back to us for more terms. In the fourth place, the entire class of each term will be able to know the catechism and the essentials of salvation, so that, if classes should be entirely new each term, we shall be doing a work of no mean importance in sending into all the kraals around one or two boys who know the catechism. When I have been out to hold meetings at the kraals I have noticed that it was no small help to have even one boy at a kraal who had been with us only a month, and who was rather an ordinary boy at that. This one boy knew more religion than all of the rest of the kraal put together.

“Our weekly contributions now amount to about six dollars and forty-two cents. We want to buy a bell. A good bell could be heard by over a thousand people. We go out Sunday afternoons to three places, where we have from twenty to eighty people, who pay good attention. We shall have more of these out-stations as fast as we get the men whom it will be safe to send.”

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### Zulu Mission.

#### THE “SUGAR REBELLION.”

MR. GOODENOUGH, of Adams, in the following of March 8, shows how in Africa, too, appetite may be the mother of rebellion and sweetness prove a root of bitterness:—

“I will tell you of the present ‘rebellion,’ which is quite as important within its narrower relations as many a rebellion of which we read in history; for example, the ‘Whiskey Rebellion.’ This is a

‘sugar rebellion.’ The sugar which the boys had been having being expended, I had bought some more and had taken considerable pains to get good sugar. However, the packet opened proved to be inferior to the sample sent, and I told the boys, as that was the case, I should get other sugar, and made a trip to Durban on purpose. But I suppose the boys thought that they had bullied me into changing the sugar once and could do it again, and a good many of them—the most, in fact—did not eat it. They had it the first time Sunday night. The steward came to tell me on Monday that the boys were not eating the sugar. This continued through Monday and Tuesday.

“Wednesday morning, while the boys were at breakfast, John Simon, the native teacher, came and told me that the boys were going home after breakfast. I went into the dining-room and addressed them. I said that the teacher had told me the boys were going home after breakfast, but I felt sure that no Christian boy would go. We did not see how a Christian could run away from school for such a reason. I said we were grieved, not because they helped us by coming to school or hurt us by going away, but because our work for them and teaching of them seemed to amount to so little. ‘But,’ I said, ‘we do not keep a prison here and have no police to keep you. But if you go, you go without our consent, and we want you to understand that we have the power to collect the fee for the whole term, and we shall do it.’

“After breakfast thirteen boys left, and among them two professing Christians. Several waited, expecting that we would change the sugar at night. The teacher told me in the evening that nearly all the other boys were going in the morning. Things looked dark. It seemed certain that the school would be broken up for the term, and that almost all of the boys would go away in such a manner that they could not be received back without paying a fine at least.

“I thought it best, however, to give the boys a chance to put themselves still

further in the wrong, if they wished. So I told them in the morning that if they wished to pay threepence a week extra, I could afford to give them a better sugar, and if they had no money they might work half a day extra. Not a boy would do it. Four more left that day, making seventeen in all—just one half the number here in Jubilee Hall. Two of the four were sons of Thomas Hawes, a native preacher. One of these was a boy whom we had trusted and who had given evidence of a genuine Christian life. Several more boys said they were going home, and we fully expected they would do so.

“In about a week the boys began to return. Two, who walked seventy miles home, were sent back by Mr. Rood, returning all the way on foot. So, one after another, they have been sent back— all except four. Two of these not yet returned are the sons of Thomas Hawes, and letters were received only day before yesterday, saying that they were sorry and ashamed of what they had done and were only waiting to get the money for the fine before coming back. As a compensation for the trouble they have made by running away, I demand five shillings from the father as a condition of the boy's coming back, and this is just, because if the parents did their duty to the boys they would not dare to run home.

“But the best part of the whole is that we have not yielded an iota about this sugar. They came back to find it still on the table, and they may eat it or go without, or buy other. The battle has been a tough one, but it has resulted in a victory, and not in this matter alone. It has taught us a lesson that while it is well to avoid occasions for faultfinding, yet ever we must be masters. Kindness is very apt to be mistaken for weakness.”

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### *West Central African Mission.*

#### AFFAIRS AT BAILUNDU

MR. STOVER, writing April 19, says:—

“While I am waiting for Chitwi to escort me to the king's court to negotiate

for carriers for Mr. Fay, I will begin to write to you. My going to the king's is a mere formality, now that there is no war nor emergency of any kind on the country; but it pleases him to have us keep the formality, and so we do it. We try to carry out Paul's injunction to honor the powers that be. And I must say King Kwikwi so far has not demanded anything which we could not in all good conscience render.

“Well, we have been to the ombala, and were graciously received by the osoma, who was perfectly willing to have us gather all the carriers we want, to go for ‘our friends,’ as he was pleased to say. He said to Chitwi, who is to be chief sekulu: ‘Have every one who wants to go come to the village of the Ocindele, to have his name written and to receive a yard, and then if any one takes the yard and does not go, tell me and I will tie him up.’

“We were delighted to hear that Miss Kimball is to come as Mr. Fay's ‘assistant.’ We pray for a prosperous voyage for them. I am very busy getting a place ready for them. There is so much outside work that I have had to dismiss the school. I hope to finish the primary reading-book upon which I am at work in the course of a month or so, thus enabling Mr. Walter to print it by the time the school reopens next season. This first book is intended to answer the needs of the beginners until they can read the story of the gospel, which three or four of them besides Cato are now able to do.

“I think the day is not far distant when I shall want to establish a class for catechumens, or, in modern phrase, an inquirer's class, to be instructed in the essentials of Christian doctrine, with a view to baptism and church membership.

“We share in Mrs. Logan's wish, of Micronesia, to go into an assembly of people who are modestly clothed. The same absence of shame on this point of which she speaks is manifest here, and especially on the part of the women. There is no absolute nudity here, except among children, who are carried on their mothers' backs. We compel our servants, and encourage all others, to cover themselves

decently, but we have not thought it best, as yet, to encourage the wearing of European clothing. They all like to dress well, but it is a matter of pride instead of modesty, and as they have no higher motive, they are generally too lazy or careless to earn the necessary amount of cloth. How to create a want for better things is one of the problems we have to solve here. I am fully convinced that we shall never have a successful native Christianity until we do create such want, and so lead to lives of usefulness. This idleness and filth in which the people now live is as incompatible with godliness as sin itself; indeed, it is one of the worst forms of sin, to my mind."

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### Eastern Turkey Mission.

#### ENCOURAGEMENTS. — DISCOURAGEMENTS.

IN his report for 1885, Dr. Barnum, of Harpoot, in the following strong and earnest language, sets forth the discouragements, as well as the encouragements, existing in the field of Eastern Turkey: —

"The whole number of out-stations reported in our tabular view is 58. The reports from these are incomplete. So far as reports have been received, there were added to the churches during the year, on profession of faith, 96 persons, making the present number of members 1,667. Full reports would doubtless increase these numbers. The regular Sunday congregations are reported at 6,600. The interest in education is steadily on the increase, as is shown by the attendance of some 2,500 children upon the common schools and of nearly 200 in the high schools. The desire for learning also appears in the amount, nearly \$2,000, paid for education.

"Another matter deserving mention is the amount of contributions, \$3,740, in addition to the \$2,000 just mentioned for education. By this it is not meant that every man is discharging his whole duty in the matter of giving. In several congregations the giving of tithes is an established principle. Liberality in giving is

one of the hardest lessons for an Oriental to learn. There is no element of the Oriental character more prominent, perhaps, than covetousness. The giving of so large a sum is an evidence of the growth of Christian character not only, but, considering the present economical and financial condition of the country, it shows the practice of a great amount of self-denial, in some cases of suffering even, in the effort to sustain the institutions of the gospel.

"This last remark opens a fruitful theme upon which we have often written, but of which our friends at home have no adequate conception and which we ourselves even cannot fully appreciate. The drainage of money, the stagnation of business, the increase of taxes and their relentless collection, are reducing the common people to an extreme of poverty that threatens very soon to become appalling. Large numbers of young men are starting for America in search of work. Some of the self-supporting churches are running seriously behind in the payment of their pastors' salaries and are appealing to us for help. Almost all the congregations are increasingly in arrears in their payments, and it is not surprising when we consider that the inexorable and omnipresent tax-gatherer seizes not only all the money which is available, but whatever else can be turned into money; that not only are soldiers quartered upon the people to hasten collections, but stripes and imprisonment are added, and that new garments can seldom be obtained, while with many the struggle to feed hungry mouths has become severe. It is certain that in this field at least self-support has come to a standstill, while the problem of keeping the communities along as they now are, with the present amount of help, is a very serious one.

"All these influences are depressing and react unfavorably upon the growth and development of the work. All classes of the people are disheartened. Young men are slow to enter a ministry that is threatened with starvation. The impulse of those who are ambitious is to leave the



country altogether. The evangelical work in Turkey is entering upon a crisis more severe than any to which it has yet been subjected. But it is no time to relax effort or to yield to discouragement. Obstacles are nothing in the presence of divine power. They should stimulate us to new energy and new faith. Heaven and earth may pass away, but the divine promises — the promises that the kingdom of Christ shall prevail — are sure of accomplishment."

#### ALLIANCE MEETING AT ERZINGAN.

Mr. Robert Chambers, of Erzroom, writes, May 5, as follows of the very successful meeting of the Alliance this year: —

"The annual meeting of our Alliance at Erzingan this year was in every respect an advance upon that of any previous year. The Erzingan brethren gave us a truly primitive Christian welcome and entertained us all — missionaries, pastors, and delegates — right royally.

"This Alliance meeting was a great joy to us. The pastors and churches are beginning to appreciate the difficulties of our problem and to sympathize with the missionaries as never before. They are learning the principles upon which the work must proceed and are even apter pupils than I had feared they would be. The religious services connected with the meeting and the discussions of spiritual topics and of methods of work were a very pleasing feature. Every year I am more and more convinced of the wisdom of this coöperative move and astonished that there should have been fears entertained of its success. The salient feature of our plan is that the missionaries meet on an equality with their brother pastors and church representatives, both in annual meeting and in committee. At present our Alliance is practically a normal school in which the missionaries are training the pastors and churches. In course of time the missionaries may decrease in number, or drop out altogether, with but little interruption to the general work, only that the material condition of the country is going from bad to worse.

"I have given up all hope of seeing a self-supporting church in any of our villages during the reign of the Turk. There is hope in the towns, where merchants always succeed in gaining a little, and where we find larger and more compact populations to work among. It is a fact also that the more enterprising and successful villagers are almost certain to move into town and become merchants. We are therefore trying to make arrangements to push the work in the towns."

#### ORDINATION AT TREBIZOND.

Mr. W. N. Chambers writes, June 3: —

"The ordination at Trebizond was very successful. It was well attended. The large audience was quiet and respectful, and seemed very much interested. The moral effect will be great indeed. A Gregorian from Ordo, sitting beside me in the afternoon, in the meeting, during the communion service was so impressed by the simplicity and solemnity that he had to give vent to his feelings in whispering to me: 'When I get back to Ordo I will so picture these services that I will shame those Protestants. It is a shame that they did not come. Why, they could have come at an expense of less than two liras each, and has this not been worth two liras to see? It is simple and beautiful, and I commend it heartily. Our Church is being reformed. Those ceremonies, etc., which were introduced from the Roman and Greek Churches, are being modified, and I like this simplicity. God grant that we may soon get back to the simplicity of Gregory the Illuminator!'

"We trust the work in Trebizond will take on new life. I, for my part, was very much pleased with the newly ordained pastor. With a good energetic Greek helper, Trebizond work ought to go forward."

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#### Central Turkey Mission.

#### THE RIGHT KIND OF BOYS.

INTERESTING and encouraging reports are at hand of the work in the various departments of this mission. Of the boys in the preparatory department of the



school at Marash, Mrs. T. D. Christie writes:—

“Many of them have had but little instruction or training of any kind before coming here. Some have been driven to us by persecution at home. Interesting incidents illustrating much strength of character have from time to time come to our knowledge. For instance, two boys on their way to us, after walking with a caravan a week’s journey, found themselves near night of Saturday still eight hours from Marash. Learning that the caravan would go on to Marash on Sunday, rather than reach their journey’s end on the Sabbath, and fearing to be left alone in that locality should they wait till Monday, they resolved to walk the remaining distance that night. The next morning found them in their places in Sabbath-school, having reached here at midnight. These are the boys who, returning to their native villages last summer, and finding no preacher or teacher there, gathered the people together on the Sabbath and gave them a Bible lesson and held a prayer-meeting with them. This was not work they had been engaged to do. The week found them busy in the harvest-field. They returned to us full of enthusiasm, and with great desire for commentaries and good books to use when they should again spend a vacation at home. One of them has, by chopping wood and doing other chores, been able to earn quite a little library. Others have saved from their monthly allowance enough to buy one or two coveted volumes. I remonstrated with one who wanted an expensive Bible, doubting his ability to pay for it, and thinking a cheaper one would answer his purpose. He replied that he wanted the very best edition of a book so precious; that it must have full references and be strongly bound; and that he had a plan for paying for it, which was to eat only half as much at his noon lunch until he had saved enough: ‘For,’ said he, ‘I’ll soon forget that I was hungry a few times, and will have gained a source of spiritual food for all my life.’ I let him have the book at half-price, and it was not long before he had paid for it.

“We think we are not mistaken when we say that the boys now under our care are unusually promising, not only in ability, but also as respects Christian character. Yet they have much to learn, and are in need of constant and patient oversight during these important formative years.”

#### THE WOMEN OF ZEITON.

In her report of “Woman’s work in the eastern portion of Marash station,” Mrs. Christie thus speaks of what has been done at Zeitoon:—

“The women of Zeitoon have long been known as among the most oppressed, ignorant, and servile to be found in our whole mission. Slowly and surely the gospel leaven has been at work even here, and the last few years have seen great changes. ‘The kingdom of God cometh not with observation.’ So here the influences at work have been, for the most part, secret and quiet in their action, like those powerful forces in nature, the rain, the frost, the sunshine. At least half a dozen of their girls have been educated at Marash, and have returned to marry and make their homes in their native city. At the end of last June the Bible-reader who had been employed for some time in Zeitoon was called elsewhere, and her work was taken up for the summer by two of the older girls in the college. Their plan was that of the previous worker. Going from house to house, they read and explained passages of Scripture to the little circle always ready to gather about them; also taught those who wished to read, making the Bible the textbook as soon as a pupil could spell out the words. The class thus reached are married women, whose time for attending school has passed, though they are still young.

“It was my privilege to pay a short visit to Zeitoon while these workers were there, and I went out with them twice on their daily round, visiting thirty-five families. Though many were out in their vineyards at this season, still the two girls were teaching, on an average, twenty a day, besides accepting many invitations from unexpected quarters to come and read and

talk. Their coming into a house was the signal for all the neighbors to gather on the porch, where we usually sat (the windowless rooms within being too dark for reading), to listen to all that was said. Nor were they silent listeners. Many had their question to ask, and the answer often reached hearts besides that of the asker. At least one way of approach was open to every *mother's* heart, for there was scarce a house that did not have its 'Rachel weeping for her children,' the great mortality among children being largely due to the absence of all sanitary precautions. Filthy as the streets were, and disagreeable as were the smells, still I could not but wish that some of our American friends might have seen and heard what I did. It would have been easy to forget a few discomforts when looking into the earnest faces that welcomed the teacher. Not even an unknown tongue could have been a hindrance in understanding the spirit of the learners. The girls told me that half of their pupils were non-Protestants, and that *any* house was open to them, whether Armenian or Protestant, in any part of the city, in marked contrast to a dozen years ago, when missionaries were stoned out of the place. The dignified and Christian bearing of these young workers was a significant comment on their college training and discipline, which would have greatly pleased those in America who are so deeply interested in the Central Turkey College for Girls."

### European Turkey Mission.

#### BANSKO.

FROM the annual reports from the stations of this mission we make a few interesting extracts. Mr. Clarke writes from Samokov:—

"Bansko has been without a pastor the whole of the year, but they have themselves taken hold and well sustained both the Sabbath-morning service and afternoon school, holding the regular weekly prayer-meeting and, to some extent, visiting surrounding places. Miss Catharine P. Usheba, a former teacher in the Girls'

Boarding School, has done much good work among the women of this and surrounding places, while caring for her parents at home. Mr. Sichanoff, designated by the conference last summer as evangelist, spent several weeks in this place and vicinity. He made many profitable pastoral calls, and, aside from the regular service of the week, held two Sabbath meetings in private houses in different parts of Bansko, which were largely attended by non-Protestants. To those gatherings the brethren earnestly invited outsiders. One said to a man accustomed to drink: 'Come with me and drink a little;' but, on arriving at the door of the house, he was ashamed to enter because of his dirty clothes and appearance. 'But they don't mind these things here; come in,' said his leader. He went in and was interested. Invited the next week by the same brother, he said: 'I've no shoes.' 'I've just bought a new pair: take my old ones,' was the answer. He went again, and was more interested. The next week he had washed up, and was on hand of his own accord for the Sabbath gathering."

#### PERSECUTION.

"A recent case of persecution requires special mention. A village woman, spending the winter in Samokov with her husband, became a Protestant. By the advice of the bishop and others he took her back to his village, she consenting to go there only after the strong advice of the Protestant friends. On their return to the village her husband, who had before only threatened her, began violently to beat her. To learn the facts in the case, Mr. Clarke, with a man and his wife, members of the Samokov church, went to the village (Lower Okel), March 27. Mr. Clarke and the brother with him were severely beaten by the husband and others while in the village, the head-man being present a part of the time, but giving no assistance. The governor of Samokov gave no redress in the matter. The case was put into the hands of Sir Frank Lascelles, H. B. M. consul-general in Sofia, and reported to the American embassy in Constantinople.

Mr. Lascelles thought it doubtful if the Bulgarian government would do anything in the matter, and does not himself seem disposed to press it. The rights of American citizens and the cause of religious liberty may call for further action in the case."

CHRISTIAN PATRIOTISM. — HARD TIMES.

From the Philippopolis station Mr. Marsh writes: —

"It is fitting in a report of this nature to make mention of the manner in which our Protestant friends have borne themselves in such a crisis as their nation has just passed through. They have shown themselves sincerest lovers of their people and country, ready with alacrity to do their full part in bearing arms, in sustaining those at the front, in caring for the sick and wounded, in efforts for preserving the morals of the army, in aiding those in need. They have a good name. We have reason to believe that many of them have been good soldiers for Christ while performing acceptably their duties to their country and prince.

"All of us who are on the ground know that the times have suddenly become very '*hard*.' Comparatively few people have gained anything the last six months. Many of them have been using up the little capital they had. The prospect is dark for very many. Closest economy and curtailment is an absolute necessity. In general, our friends fulfilled their obligations to their pastors and preachers to the close of 1885. But after doing all that our power or conscience warrants, we have to report to the Mission that for the present year we do not see how our friends in all places can do all in support of their preachers that we had counted upon. The spirit is willing, but daily bread for the family is a very near, urgent, and important question. One pastor said to me last December of a certain member of his

church: 'I know that he has not had more than twelve liras' income during the year, and he has given two of them on my salary.'

SPIRITUAL BLESSINGS.

Of the Girls' Boarding School at Monastir, Miss Hattie L. Cole writes: —

"I would not pass over the events of the year without expressing our deep gratitude to the Master for the rich spiritual blessing so freely bestowed. The year opened with some discouragements concerning the spiritual condition of the boarders. Only two seemed to manifest any very strong desire to follow in the footsteps of the Great Teacher, and often our hearts were burdened because of the general coldness. But brighter days were dawning, and the clouds began to break in blessing above us. The precious work commenced in the heart of the oldest of our new boarders, and one Sabbath evening, as teachers and pupils were gathered for prayer and praise, she expressed her desire to follow the Saviour. From that evening there was a change in many of our girls, and one and another became deeply interested in personal salvation. At our next communion season six young people, three of them boarders and one a day-pupil, stood up and confessed Christ before many witnesses. This step seemed deeply to impress those who were as yet hesitating, and before another week had passed others had yielded to the Master's gracious invitations. The Holy Spirit commenced a work in these hearts, and the blessed influence has gone from heart to heart, until there are but two or three who we have not reason to hope are indeed within the fold. But this blessing has not been confined to the boarders alone, but is reaching out to many of the day-pupils, and even to the young children. Those who have found Christ previously are already planning how they can help their sisters yet in darkness."



## Notes from the Wide Field.

BISHOP HANNINGTON. — *The Church Missionary Intelligencer* for June contains, nearly in full, the long journal-letter of Mr. Mackay, at the court of Mwanga, king of Uganda, who ordered the murder of Bishop Hannington, at Busoga, on his way to the country by a new route, the knowledge of which the king seemed anxious to destroy with the discoverer, though his full purpose is wrapped in mystery. This journal is of thrilling interest, and covers the time from October 25 to December 20, when the missionaries were from day to day receiving fragments of information about the bishop, and were constantly in alarm for their own lives, while the good work of baptizing converts and printing portions of the Scriptures was going successfully on. Many of the pages and attendants of the king are Christians, and are constantly giving information to the missionaries, which exasperates the king, and some of them have been put to cruel deaths. There is a French Catholic Mission on the ground, of which the Père Lourdel, mentioned in the journal, seems to have the charge. The missionaries, Mr. Mackay and Mr. Ashe, in apprehension for their lives, endeavored to conciliate the king with presents, which, at first, only seemed to have a contrary effect, but may have proved serviceable in the end. The journal closes in the midst of these perils and alarms. We make a few extracts, and wish we had room for more.

“*November 11.* — Tumah and Tohar went to the palace with yesterday’s present to the king. They returned in the forenoon, saying that Mwanga was in a rage. He demanded to know what the present was for. Lourdel was there, and tried to appease the king by saying that our present denoted good feeling. Mwanga denied that, and ordered us to come ourselves and explain. Ashe and myself went up, commending ourselves to God, for we little expected to return alive. We had taken with us the king’s elephant-rifle, with the new stock, nicely stained and polished. The king and Pokino inspected the work, and seemed pleased. They then demanded the reason of the present. We replied: ‘For friendship.’ Had the boat come? No. Had the king come to the throne only yesterday? No. What did we mean by the present at this time? We replied that we had gone repeatedly to the court and the king had refused to see us. We feared that he was angry with us. We had written him a letter, asking news of our brethren in Busoga and got no answer; and now we came to him, beseeching him to tell us about them. Who told you of Bazungu (white men) being in Busoga? No answer. He then said: ‘I see that there are double-tongued lads here who tell you my secrets.’ Again and again, and yet again, they demanded who was our informant. We declined to mention any one. Mwanga then tried passion. He would kill any one found at our station. We were bagwagwa (low savages), who tried to get at his secrets. Other names of abuse he likewise called us. He would kill any chier even who came near us. If any Muganda was found in our grounds he would put one of us in the stocks, and then we would have to pay a fine amount to redeem him. Yes, he would put us all in the stocks; and let word of that go to the coast; and he would challenge England and all Europe to come and rescue us. What could white men do to him? How could they come into his country, unless they flew in the air.

“Mr. Ashe remarked that we were not afraid of what they might do, as we did not rely upon English protection, but on God (Katonda). At this they made merriment, saying, ‘Were not the Bakedi people of Katonda? Were not Lukonge and Mirambo people of Katonda? Could we create (tonda) a mukedi? They teach boys and they call them their own children. Was not our house full of women every day? Did he not give us one road? What did we want another for?’ This remark was almost the only one in connection with the Busoga atrocity, except that at another time he said:



‘If I kill your brother there, would you not hate me?’ We replied that we loved them who hated us, as our religion taught. At this he shot out his lips, calling us liars; but, in saying so, he acknowledged his fear of us after his crime in killing the bishop.

“Our weary interview had lasted more than two hours, and then we were allowed to depart. On getting out, Lourdel whispered to me that all the wrath was because he had told us of the plot to kill us. Lourdel was summoned back, and got a goat, while we were given two cows to pacify our minds. We returned home weary, but grateful to our heavenly Father, who had preserved us in this great danger, for we little expected to see liberty or life more.

“*November 12.* — Gabunga, the young ‘lord of the lake,’ or admiral, sent a message at midnight, asking when we could baptize him. So it is and ever will be. Some will press into the kingdom even in the times of greatest trial.

“*November 15.* — A force of men passed by our gate this forenoon. We hear that they are Mujasi’s, and that they have been ordered to rob and burn alive the king’s head-page, Balikudembe, also called Mukasa. The accusation seems to be that he informed on the king. This fine tall lad has been a faithful servant to Mwanga ever since he became king. Formerly he read with me a Gospel and the Acts, along with Mulumba, Mwana wa Kintu, and others. Afterward the Roman Catholics got hold of all these, and since then he and Kagwa have been leading men among the Romish converts. He has, however, continued friendly to us, and spoke well for us to the king last February, when we were in deep trouble. May the Lord and Saviour, whom he has learned to trust, be with the poor lad in this hour of horror and death, and give him a joyous entrance into the happy land!

“Poor Balikudembe! The first report was that he had given the king some native medicine which made his eyes smart, and that he was arrested for that. Now we hear that he had said to Mwanga that it was wrong to kill the bishop, as white men were benefactors of the country. The king was wrathful, and when he found the occasion in the matter of the medicine, he sent for the Katikiro, to whom he said: ‘This fellow has insulted me.’ The order was at once given to burn him alive. It appears that the executioner meant to delay carrying out the sentence; but the Katikiro, who hated the lad because of his Christianity, sent to the executioner telling him to burn the fellow at once, before the king repented! Mwanga did repent, and sent to order the lad to be merely kept a prisoner; but it was too late. Already he had gone where these tyrants can no more torture him.

“What a day! Two fresh martyrs to Christianity, and who knows how many more will follow? When Balikudembe was tied up, the king mocked him, saying, ‘This is the fellow who was always wanting to teach me, and told me to put away my charms. Brave lad, Mukasa! Thou hast witnessed faithfully for thy Master here below. Enter into the joy of thy Lord.’

“Our Christians in the king’s service are all in great fear. They have never made any secret of their profession, and now they are all under suspicion, and fear being put to death at any moment. Several of them have been condemned to death, to be burnt alive for having gone to see Balikudembe after he was tied up.

“*November 16.* — We received a letter from one of the king’s storekeepers. He had got details of the murder of the bishop and party. There were fifty-three servants, and all (except two or three boys whom Luba seized for himself) were killed. S—— heard from some of his friends who had been in Busoga how the massacre took place. The army of the Baganda, under Mutesa, Sembuzi, Betège, and Masudi, first arrested the bishop. They tied him up and put him into a wretched hovel, apparently deserted, for it was filthy and full of cobwebs. He complained for some days of being ill, and begged his captors to build him a new hut, which they did. Wakoli (the king’s gate-keeper) then arrived. The white man and his men were at once taken to an open place

outside the plantations, where the Wang'wana (porters) were all speared. The bishop implored them not to spear him, but to shoot him with his own rifle. This they did, and afterward cut off his head and feet. They allowed six days to elapse after the massacre, and then Musoke (Mwanga's page) returned to Buganda with the intelligence that all were dead. I believe that the reason for delay before reporting was that they have some notion that white men have a resurrection soon after death. This, too, explains the cutting off the head and feet probably.

"We have been seriously considering how we might escape by flight, but we can hardly see any possibility. Gabunga is our friend, but were we to get a canoe from him, he would certainly afterward lose his life for abetting our flight. The sorcerers have advised the king to plunder us of everything, and then drive us away, killing us on the road. Mwanga is said to have declined to do that, but we have no confidence in him, as he is so impulsive, and, having committed already one dreadfully rash act, he fears consequences. He has stated recently that he knows he will be the last black king of Buganda, for the white men are conspiring to take his country. Only we are in far higher hands than Mwanga's, and our heavenly Father will not allow us to fall before the time.

"*November 19.* — Heard that Katikiro had advised his Majesty to kill all who learned to read. Mwanga replied that all his pages and guards and servants were readers. If he were to kill all these, it would be said that he was slaying the whole country, therefore he would kill them by degrees. I feel sure, that while they are alarmed at our making so many disciples, the number of these helps considerably to prevent their massacre; not that the Christians are believed to have any power of resistance, but many of these lads are sons of chiefs, and, were they all put to death at once, there might be discontent among their parents.

"*November 26.* — From a native I had the story confirmed of there being only one Muzungu (European) killed in Busoga. They kept him aloof from his men and his goods, but allowed him his bedding, his Bible and one or two other books. When they were about to kill him, he bade them tell the king that he had purchased the road to Buganda with his life, and that he died for the Baganda.

"*December 20.* — To-day one of our lads brought us the bishop's pocket-diary, which he purchased from the gatekeeper, Wakoli. This important diary is of great value, so far as it goes. It details a trying march of great length, almost entirely on the track of Thomson's return route, that is, far east of Kilimanjaro. It gives us, for one thing, proof positive that it was no other than our dear bishop who overcame all the obstacles on the way through hostile Masai, Bamwogera, and Bakedi, and then fell among thieves and murderers when arriving at the land of the civilized Baganda!"

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## Miscellany.

### AMALGAMATION.

THE following striking passage occurs in the sermon of Dr. Benson, Archbishop of Canterbury, delivered before the Church Missionary Society at its last anniversary, and in many respects a masterly and important discourse:—

"Amalgamation with other Christian bodies is sure to be projected in those distant scenes, sooner or later. And there

is nothing on which Christian hope would more fondly fasten for the Church's future. But dares any one to think of a near future in this connection? There is common ground indeed. But has any one been able to point out a common ground large enough for any one body to be willing to accept as a whole, sufficient ground for themselves to build their churches on? Even if anywhere it is agreed to take such common ground as can be found,

and make it the basis of religious teaching for children, it is with the reservation that each body has its own teachings to add to them. But if Churches were to be amalgamated, such reservations would not be possible. Others may look with indifference at the body of spiritual doctrine which we inherit from the very earliest days, and which breathes to us the true inner spirit of the Scripture; they may look with indifference on the historic continuity which binds us in one undying communion; they may not see the value of those things, but we do. And we should be making a grievous mistake, which would have to be recovered from with much distress, if we led any religious thinkers to believe that anywhere, under any circumstances, we could surrender or impair any portion of that inheritance, simply on the ground that there are still more central, or more 'saving' truths. We know very well that we should be sacrificing the reality of unity to a deceptive form of it. No section of devout thinkers within our own Church has recognized more clearly than the great evangelical leaders that there are distinct lines which it would be no charity, but the opposite of charity, to overpass. Let elasticity exert its wonderful energies to the utmost. It is an internal property of a complete organic structure. There is much within our outlines that might be far more elastic. But elasticity is not the destruction of outlines; it is the very law by which they are preserved. Elasticity is the very opposite of adhesiveness. From the moment that we were to enter into compacts with external teaching bodies we should be a prey to discussions, jealousies, critical inspections, which would swallow up edification. From that moment there would be an end of growth and expansion of ourselves, and of freedom for the native churches of our missions. All would be rigid when once the terms were settled. All would be by the bond. For the very love of charity let us distinguish between false hopes and true ones — between flexibility and formlessness. If we are but faithful to our 'great deposit,' neither

suffering our Church to be divided, nor seeking for it premature alliances with those toward whom we yearn, who knows but that in the native churches themselves, never from the first entangled in our controversies, there may be found at last the very bond of the great reunion to come?"

#### THE MINISTRIES.

The following, from the same sermon, is interesting and suggestive, as coming from the Archbishop: —

"As to the officers of the Church, we already see that the fourth chapter of the Epistle to the Ephesians, with the wide range of ministries or 'orders' that it recognizes, some of them seemingly direct from Christ, without even apostolic intervention, gives a list that is more likely to work on those wide shores and wildernesses, than the simple triad of orders which suffices (though perhaps not quite suffices) for our settled compactness. Evangelists, readers, sub-deacons, catechists, have already been revived by pure necessity, and the 'Liberty of Prophesying,' by which the home sects have propagated themselves, will be absolutely conceded there to laymen accepted by the Church, whether with the individual responsibilities of the early Christian 'Prophet,' so called, or with the corporate responsibilities of 'preaching orders,' or with both side by side. Only under a total misapprehension of the conditions of the problem, of the enormous multitudes, of the extreme diversities of customs, of the vast number of languages and races, can the idea be entertained that our own limited ministries will suffice to spread living Christianity even in India alone. Conversion will not remain a function of the clergy only. The converts must convert. They must be trained to make that first use of their conversion — orderly and yet enthusiastically. These are some kinds of elasticity which must be active in many countries if the Church is to win the world to Christ."

#### THE MISSIONARY MOTIVE.

"Look abroad upon the world and see the dark clouds of ignorance and of sin



that rest on almost every land. . . . Sit down in their hovels, the abodes of every species of wretchedness, physical and moral. . . . And let the conviction fasten upon you with a power not to be shaken off, and a weight scarcely to be borne, that they are all lost, lost forever unless rescued by missionary efforts. . . . Nothing strikes so deadly a blow at the missionary spirit as the notion that, after all, the heathen are not exposed to eternal punishment. Be it founded upon the imagination that there is some mistake as to their real moral desert, and that they are not so wicked as they have been represented, or upon the fancy that in some way there will be made to them after death those offers of salvation which they failed to receive on earth, it is still fatal. . . . Certainly nothing but the belief that they are in a mass going down to eternal ruin can keep modern missions alive. The missionary needs it at every step. It is this that starts him upon his career. It renews his resolution when difficulties crowd his path. It breathes into him new strength when his feet falter for weakness in sultry climes. It helps him to descend cheerful and without regret into an early grave. The object he aims at is worth all he has sacrificed for it. It is to save souls that are perishing, each of which outweighs the world in value."—*Eli Smith, D.D.*

## BIBLIOGRAPHICAL.

*Ten Years of Missionary Work Among the Indians at Shokomish, Washington Territory.* 1874-1884. By Rev. M. Eells, missionary of the American Missionary Association. Boston: Congregational Sunday-School and Publishing Society. Pp. 271. \$1.25.

This appears to be an interesting and valuable history of missionary work among the Indians. The author, a son of the well-known Rev. Dr. Eells, a pioneer in missionary work in that region, has given the results of ten years of arduous labors among the Indians, and study of their manners, customs, and superstitions. The book is illustrated, and deserves a wide circulation.

*Great Lives: A Course of History in Biographies.* By J. I. Mombert, D.D., author of "The English Versions of the Bible," "Tyndale's Pentateuch," etc. etc. Boston and New York: Leach, Shewell & Sanborn. Pp. 324.

An interesting series of biographies from the earliest to the latest times, from Hercules to General Grant, well provided with maps, tables, and a vocabulary, and seems admirably adapted to school study and young people.

*The Kindergarten and the School.* By Four Active Workers. Springfield, Mass.: The Milton Bradley Co. Pp. 146.

This book contains five illustrated articles on Fröbel and his kindergarten system, and seems well adapted to instruct the ignorant in this increasingly important department of education.

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## Notes for the Month.

## SPECIAL TOPICS FOR PRAYER.

For the recently appointed missionaries and assistant missionaries on their way to their fields of labor, or soon to leave; and that the gifts to the Board, as the financial year is closing, may respond to this large devotion of new laborers; and that both laborers and gifts may come in yet larger numbers, to meet the increasing demand in so many fields.

## DEPARTURES.

July 29. From Boston, for Natal, Zulu Mission, Mrs. Laura B. Bridgman, returning, and Miss Kate Houseman.

## ARRIVAL AT STATION.

June 4. At Madura, Miss Hattie S. Houston.

## ARRIVALS IN THE UNITED STATES.

July 4. At New York, Rev. Henry T. Perry, from Sivas, Western Turkey.

July 25. At New York, Miss Sarah E. Graves, of Samokov, Bulgaria.



August 7. At Boston, Miss Mary L. Page, of Smyrna, Western Turkey.

August 8. At New York, Rev. Dr. and Mrs. George W. Wood, from Constantinople.

August 12. At Boston, Rev. Dr. Edwin E. Bliss and wife, from Constantinople.

## DEATH.

July 23. At Boston, Charles Hutchins, for more than twenty years publisher of the *Missionary Herald* and purchasing agent of the American Board. Coming from his home in Arlington, upon leaving the cars he incautiously stepped in front of a moving engine, and received injuries from which, in about two hours, he died, in the sixty-third year of his age. (See page 330.)

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Prosperity with persecution, European Turkey. (Page 352.)
2. What is reported from Central Turkey. (Page 350.)
3. Recent events in Eastern Turkey. (Page 349.)
4. Some interesting events in Madura and vicinity. (Page 343.)
5. Reports from North China. (Page 342.)
6. Some surprises in Japan. How they built their house of worship. (Page 339.)
7. Affairs at Bailundu, West Central Africa. (Page 348.)
8. News from the East Central African Mission. (Page 346.)
9. The "Sugar Rebellion" in South Africa. (Page 347.)

## Memorial Thank-offerings. — Seventy-fifth Anniversary.

NEW HAMPSHIRE. — West Concord, Mary C. Rowell,	2 00
Previously acknowledged,	8,374 08
	8,376 08

## Donations Received in July.

MAINE.			
Cumberland county.		Manchester, Franklin-st. Cong. ch. 56 70	
Auburn, High-st. Cong. ch., 75:		Nashua, 1st Cong. ch. 49 35	
Sixth-st. ch. Miss. Soc'y, 10,	85 00	Pelham, Cong. ch. and so. 81 00—247 19	
Portland, Williston ch., 22.42; St.		Merrimac county Aux. Society.	
Lawrence-st. ch., 11.61,	34 03—119 03	Concord, 1st Cong. ch. 24 36	
Lincoln and Sagadahoc counties.		Henniker, Cong. ch. and so. 60 00	
Bath, Central Cong. ch.	100 00	Loudon, J. S. Perkins, 25 00	
Penobscot county.		Webster, Cong. ch. and so. 24 00—133 36	
Brewer, 1st Cong. ch.	11 00	Rockingham county.	
Washingon county.		Epping, Cong. ch. and so. 40 76	
Dennysville, Cong. ch. and so. 14 74		Exeter, 1st Cong. ch. 77 00	
Machias, Centre-st. Cong. ch. 13 11—27 85		Hamp-tead, Cong. ch. and so. 26 45—144 21	
Danville, A friend, 3: "W. F. C." and a friend, 3,	6 00	Strafford county.	
	263 88	Rochester, A friend, 20 00	
	530 00	Wolfboro', Rev. S. Clark, 15 00—35 00	
	793 88	Sullivan county Aux. Society, 8 61	
<i>Legacies.</i> — Portland, John C. Brooks, add'l,		Claremont, Cong. ch., m. c. 8 61	
		677 60	
NEW HAMPSHIRE.			
Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		<i>Legacies.</i> — Amherst, David Fiske, by D. E. Fiske, Ex'r, 200 00	
Hinsdale, Cong. ch. and so. 8 72		Littleton, Lydia A. Kilburn, by B. F. Robinson, Ex'r, 300 00—500 00	
Walpole, 1st Cong. ch., to const. Rev. WILLIAM H. TEEL, H. M.	58 00—66 72	1,177 60	
Grafton county.		VERMONT.	
Campton, A friend, 10 00		Bennington county.	
Haverhill, Cong. ch. and so. 16 05		North Bennington, Cong. ch. and so. 46 83	
Littleton, Cong. ch. and so. 14 46		Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
North Barnstead, Cong. ch. and so. 2 00—42 51		St. Johnsbury, South Cong. ch., A friend, 5; Rev. C. F. Morse, a thank-offering, 10; Ernest B. Morse, 1,	16 00
Hillsboro' co. Conf. of Ch's. George Swain, Tr.			
Amherst, Cong. ch. and so., 35.14; Edw. D. Boylston, 25,	60 14		

Chittenden county.	
Burlington, 1st Cong. ch., with other dona., to const. U. A. WOODBURY, C. P. SMITH, W. J. VAN PATTEN, H. HICKOK, F. W. SMITH, E. P. SHAW, and J. PECK, H. M.	331 58
Milton, Benj. Fairchild,	2 00—333 58
Orange county.	
Brookfield, 2d Cong. ch.	12 90
Thetford, 1st Cong. ch.	30 50
Williamstown, Cong. ch. and so.	25 00—68 40
Orleans county.	
Newport, Cong. ch. and so.	8 50
Rutland county.	
Rutland, Cong. ch. and so. (of wh. from FRANK W. GARY, to const. himself, H. M., 100),	361 35
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', 1st Cong. ch. (of wh. m. c., 26.87),	58 77
West Dover, Cong. ch. and so.	7 10—65 87
Windsor county.	
Hartford, 2d Cong. ch.	50 37
Norwich, Cong. ch. and so.	20 00
Woodstock, Cong. ch. and so.	190 23—260 60
	1,161 13

Legacies. — West Brattleboro', Derastus Bennett,

400 00  
1,561 13

### MASSACHUSETTS.

Berkshire county.	
Alford, Rev. J. Jay Dana,	15 00
Housatonic, Cong. ch. and so.	50 00
North Adams, 1st Cong. ch.	43 76
Pittsfield, 1st Cong. ch.	150 00—258 76
Bristol county.	
Raynham, 1st Cong. ch.	38 51
Taunton, Winslow ch. and so.	65 10—103 61
Brookfield Ass'n. William Hyde, Tr.	
North Brookfield, 1st Cong. ch.	50 00
Essex county.	
Andover, Teachers and pupils of Abbot Academy,	128 00
Lawrence, Lawrence-st. ch., 50; Trinity Cong. ch., 34.28,	84 28—212 28
Essex county, North.	
Haverhill, West Cong. ch.	13 00
Newburyport, North Cong. ch.	29 65—41 65
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane-st. ch., m. c.	9 75
Rockport, Cong. ch. and so.	37 57
Topsheld, Rev. Daniel D. Tappan,	2 00—49 32

Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Bernardston, Cong. ch. and so.	6 36
Deerfield, Orth. Cong. ch.	36 15
Orange, Central Cong. ch.	6 18
Sunderland, Cong. ch. and so.	50 00—98 69
Hampden co. Aux. Society. Charles Marsh, Tr.	
Brimfield, Benev. Soc'y of 1st Cong. ch.	28 50
Chicopee, 3d Cong. ch.	4 08
Huntington, 2d Cong. ch.	12 65
Monson, Cong. ch. and so.	77 52
Palmer, 2d Cong. ch.	25 00
Springfield, North Cong. ch., 104.11; 1st Cong. ch., 97.63; South Cong. ch., 93.64; Olivet Cong. ch., 36.36,	331 74—479 49
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch.	60 00
Florence, Mrs. Reese, for orphans in care of Rev. Chas. Harding,	1 00
Hadley, Russell ch., m. c.	7 00
Northampton, 1st Cong. ch.	253 96—321 96

Middlesex county.	
Cambridge, North-ave. Cong. ch., to const. Mrs. ELIZABETH H. FOX-CROFT, EMILY M. FOBES, O. ELLIOTT SMITH, and Rev. GEO. H. HUBBARD, H. M.	350 00
Cambridgeport, Pilgrim ch., m. c.	31 10
Lowell, 1st Cong. ch., to const. EDWARD N. WOOD, H. M., 100; Eliot ch., 42.17,	142 17

Melrose, Cong. ch. and so.	2 11
Natick, 1st Cong. ch.	150 00
Newton Centre, 1st Cong. ch.	123 64
North Chelmsford, 2d Cong. ch.	36 00
Reading, Cong. ch. and so.	10 00
Stoneham, Cong. ch. and so.	31 23
Tewksbury, Cong. ch. and so.	54 00—930 25
Middlesex Union.	
Lancaster, Evang. Cong. ch.	54 38
Townsend, Cong. ch. and so.	13 52—67 90
Norfolk county.	
Cohasset, Seth Richards,	200 00
Foxboro', Orth. Cong. ch.	30 69
Medway, Village ch., semi-an.	76 50
North Weymouth, Pilgrim ch.	8 60
Norwood, 1st Cong. ch.	100 00
Randolph, 1st Cong. ch. (of wh. m. c., 95.95),	234 05
Walpole, Orth. Cong. ch.	50 60
Wellesley Hills, "F."	650 00
West Medway, 2d Cong. ch.	12 75-1,363 19
Old Colony Auxiliary.	
Fairhaven, 1st Cong. ch.	20 00
Wareham, 1st Cong. ch.	40 00—60 00
Plymouth county.	
Abington, 1st Cong. ch.	23 92
Hingham, Evang. Cong. ch.	24 85
Scotland, Ladies' Miss'y Soc'y,	10 00—58 77
Suffolk county.	
Boston, Winthrop ch., 228.84; Phillips ch., 117.50; Berkeley-st. ch., m. c., 12.09; Eliot ch., m. c., 7.51; Mrs. Emily P. Eayrs, 10; "C. B. T., 2,	377 94
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Oxford, Cong. ch. and so.	41 43
Shrewsbury, Cong. ch. and so.	33 50
Worcester, Plymouth Cong. ch., 242; Salem-st. ch., 46; Piedmont ch., 40,	328 00—402 93
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Millbury, 1st Cong. ch.	53 40
	10 00
	4,940 14

Legacies. — Boston, Alvan Simonds, by Mrs. S. W. Simonds, Ex'r,		292 77
Cambridge, A. E. Hildreth, by E. A. and S. B. Hildreth, Trus., add'l,	250 00	
Groton, Ephraim Sawtell, by Geo. S. Gates, Ex'r,	3,469 21	
Whitman, Alfred Brown, by William P. Corthell, Ex'r, add'l,	1,500 00—5,512 98	
	10,452 12	

### RHODE ISLAND.

Central Falls, Cong. ch. and so., 52.86; "Cash," 25,	77 86
Little Compton, United Cong. ch.	20 00
Pawtucket, Cong. ch.	144 28
Peace Dale, Cong. ch. and so.	113 24
Providence, A friend, 40; W. R. Talbot, 10,	50 00—403 38

### CONNECTICUT.

Fairfield county.	
Newtown, Cong. ch. and so.	20 00
Ridgefield, Cong. ch. and so.	17 41
Saugatuck, Cong. ch. and so.	10 00
Sherman, Cong. ch. and so.	20 00
South Norwalk, Cong. ch. (of wh. from JACOB M. LAYTON, with other dona., to const. himself, H. M., 30),	82 33
Southport, Cong. ch. and so., to const. GEORGE A. BULKLEY and EDW. M. GOULDEN, H. M.	231 00
Stamford, A member of the 1st Pres. ch.	500 00—280 74
Hartford county. E. W. Parsons, Tr.	
Farmington, Cong. ch. and so.	147 18
Kensington, Cong. ch. and so. (of wh. from Miss F. A. Robbins, 10, and from Mrs. G. W. Ford, 10),	41 57
New Britain, South Cong. ch., 147.62; 1st Ch. of Christ, 104,	251 62
North Manchester, John P. Ford, for	

the chapel at Stupitz, Austria, in memory of Miss Ellen G. Ford, South Windsor, 1st Cong. ch., Mrs. Mary Reynolds,	500 00	
Litchfield co. G. M. Woodruff, Tr.	10 00	—950 37
North Cornwall, Cong. ch. and so.	67 00	
Salisbury, Cong. ch. and so.	120 84	—187 84
Middlesex co. E. C. Hungerford, Tr.		
East Haddam, A friend,	50 00	
Higganum, Cong. ch. and so.	26 00	
Middletown, 1st Cong. ch., 210.56;		
South Cong. ch., 68.63,	279 19	
Millington, Cong. ch. and so.	4 00	
Old Saybrook, Cong. ch. and so.	22 24	—381 43
New Haven co. F. T. Jarman, Ag't.		
Branford, Cong. ch. and so., 21.44;		
H. G. Harrison, 10; Rev. H. P. Bake and family, 10,	41 44	
Madison, Cong. ch. and so. (of wh. m. c., 11.57),	22 76	
New Haven, Ch. of Christ, in Yale College, 594.58; United ch., m. c., 8.75; Centre ch., m. c., 1.75,	605 08	
West Haven, Cong. ch. and so.	45 85	
Wolcott, Cong. ch. and so.	6 00	—721 13
New London co. L. A. Hyde and H. C. Learned, Trs.		
Franklin, Cong. ch. and so.	5 00	
Grissold, Cong. ch. and so.	50 00	
New London, 2d Cong. ch. (of wh. from the Trust Estate of Henry P. Haven, 250), 1,174.54; 1st Ch. of Christ, m. c., 14.77; A friend, "to defray the expenses of one to go to Japan in my place," 350,	1,539 31	—1,594 31
Tolland county. E. C. Chapman, Tr. Somers, Cong. ch. and so., for orphans in care of Rev. Chas. Harding,		28 00
Windham county.		
Thompson, Cong. ch. and so.	22 01	
Voluntown and Sterling, Cong. ch. and so.	19 00	—41 01
		4,784 83

*Legacies.*—West Hartford, Geo. A. Brace, by Edw. Selden, Adm'r, add'l,

1,102 47  
5,887 30

## NEW YORK.

Auburn, "Mizpah,"	100 00	
Brooklyn, Clinto-ave. Cong. ch., add'l, 380; East Cong. ch., 59.50,	429 50	
Candor, E. A. Booth,	25 00	
Columbus, Cong. ch. and so.	4 00	
Danby, Cong. ch. and so., with other dona., to const. CHARLES B. KEELER, H. M.	15 50	
Franklin, Cong. ch. and so.	39 50	
Fredonia, C. P. Hubbard,	10 00	
Miller's Place, Rev. T. N. Benedict,	10 00	
Munnsville, Cong. ch. and so.	6 25	
Newark Valley, Cong. ch. and so.	75 46	
New York, D. Willis James, 5,000; G. G. Williams, 100; J. M. Andreini, 10; A friend, 10; A friend, 2,	5,122 00	
North Walton, Cong. ch. and so.	70	
Norwich, Cong. ch. and so.	38 93	
Saugerties, Cong. ch. and so.	12 00	
Stockholm, Mrs. Wesley Hulburd,	2 00	
Warsaw, Cong. ch. and so.	17 77	
Westport, Mrs. Mary Spencer,	10 00	—5,928 61
<i>Legacies.</i> —Buffalo, Susan M. G. Sackett, by Marcus Sackett, Ex'r, in part,		237 50
		6,166 11

## PENNSYLVANIA.

Braddock, Thos. Addenbrook,	5 00	
Philadelphia, Central Cong ch., m. c.	6 70	
Wilkes Barre, 1st Welsh Cong. ch.	19 00	—30 70
<i>Legacies.</i> —Philadelphia, James Smith, by Frank P. Pendleton, Ex'r (prev. rec'd, 16,910.45),		750 00
		780 70

## NEW JERSEY.

New Brunswick, Mary H. Parker,	15 00	
Vineland, Plymouth Cong. ch., 10;		
J. H. Genn, 5,	15 00	
Westfield, Cong. ch.	38 86	—68 86

## DISTRICT OF COLUMBIA.

Washington, Ralph Dunning,	100 00	
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## FLORIDA.

Interlachen, Cong. ch.	5 00	
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## OHIO.

Cleveland, Plymouth, Cong. ch., 143.84; Madison - ave. Cong. ch., 9.22,	153 06	
Edinburgh, Cong. ch.	12 90	
Elyria, 1st Cong. ch.	5 00	
Hudson, Cong. ch., add'l,	5 00	
Huntsburg, Cong. ch.	15 00	
Madison, Central Cong. ch.	18 90	
Medina, Cong. ch., to const. Rev. W. S. AMENT and Rev. G. H. DAMON, H. M.	100 00	
Norwalk, A friend to the cause,	3 00	
Painesville, 1st Cong. ch., 40.53; William M. Pierson, 15,	55 53	
Plain City, Rev. C. S. Irwin,	2 00	
Pomeroy, Welsh Cong. ch.	6 11	
Ruggles, Cong. ch.	35 61	—412 11
<i>Legacies.</i> —Elyria, L. A. Moody, by Henry K. Day,		100 00
		512 11

## ILLINOIS.

Alton, Ch. of the Redeemer,	32 05	
Batavia, Cong. ch.	53 67	
Beecher, Cong. ch.	15 18	
Chenoa, Cong. ch.	15 35	
Chicago, Lincoln-park Cong. ch., to const. Mrs. LENA M. LEAVITT, H. M., 128.36; South Cong. ch., 64.86; "A Chicago friend," 7,	200 22	
Clifton, Cong. ch.	3 00	
Crete, Cong. ch.	5 00	
Danvers, 1st Cong. ch.	12 45	
Dundee, Cong. ch., for work in Japan,	16 00	
Earlville, "J. A. D."	50 00	
Farmington, J. W. Newell, to const. Rev. CHARLES E. MARSH, H. M.	50 00	
Galesburg, 1st Cong. ch.	110 00	
Hinsdale, Cong. ch.	40 00	
Lake View, Cong. ch.	17 60	
Moline, 1st Cong. ch.	111 51	
Naperville, Cong. ch., 30.50; A. A. Smith, 5,	35 50	
Normal, Cong. ch.	34 26	
Oak Park, James W. Scoville,	8 00	
Oneida, Cong. ch.	26 80	
Paxton, Cong. ch.	50 00	
Plano, Cong. ch.	5 00	
Princeton, Cong. ch.	28 00	
Providence, Cong. ch.	47 40	
Ridge Prairie, Rev. Andrew Kern,	5 00	
Rockford, 2d Cong. ch.	123 00	
Shabbona, 1st Cong. ch.	55 30	
Thomasboro', H. M. Seymour,	1 00	—1,151 29
<i>Legacies.</i> —Aurora, Mrs. A. B. Jassoy, by Rev. N. A. Prentiss,	50 00	
Pittsfield, Rev. Wm. Carter, add'l,	50 00	—100 00
		1,251 29

## MICHIGAN.

Armada, A friend in Cong. ch.	5 00	
Benton Harbor, Rev. W. H. Brewster, 5; A friend, 30c.	5 30	
Dorr, 1st Cong. ch.	16 06	
Kalamazoo, 1st Cong. ch.	68 08	
Manistee, Rev. Edmund B. Fairfield,	46 00	
Olivet, Cong. ch.	10 00	
Union City, A friend,	1 00	—151 44
<i>Legacies.</i> —Edwardsburgh, Julia S. Smith, by Levi Aldrich, Ex'r,		864 76
		1,016 20



## WISCONSIN.

Fulton, Cong. ch.	16 64
Janesville, 1st Cong. ch.	50 00
Lake Geneva, 1st Cong. ch.	16 00
Milwaukee, Grand-ave. Cong. ch.	47 96
Neenah, Andrew Frederickson,	10 00
Peshigo, H. C. Todd,	5 00—145 60

## IOWA.

Council Bluffs, Cong. ch.	47 95
Danville, Cong. ch.	17 00
Davenport, H. T. Bushnell,	15 00
De Witt, Cong. ch.	12 90
Eagle Grove, Rev. S. R. Wells,	4 18
Grinnell, Cong. ch.	13 77
Iowa Falls, Cong. ch.	30 00
Sibley, Cong. ch.	12 00
Tabor, Cong. ch., to const. Rev. Wm. M. Brooks, H. M.	73 16
Toledo, Cong. ch.	9 95
Traer, Cong. ch.	12 00—247 01

## MINNESOTA.

Crookston, 1st Cong. ch.	5 62
Excelsior, Cong. ch.	20 00
Faribault, Cong. ch.	27 60
Freeborn, Cong. ch.	2 00
Medford, 1st Cong. ch.	10 00
Minneapolis, Pilgrim Cong. ch.	71 33
Rochester, Cong. ch.	5 00—141 55

## KANSAS.

White City, Cong. ch.	7 00
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## NEBRASKA.

Omaha, St. Mary's-ave. ch.	6 30
York, 1st Cong. ch.	25 00—31 30

## CALIFORNIA.

Oakland, 1st Cong. ch.	83 20
Santa Cruz, Cong. ch.	12 00—95 20

## OREGON.

Corvallis, Cong. ch.	12 30
Glencoe, Miss M. B. North,	1 00—13 30

## COLORADO.

Crested Butte, Un. Cong. Miss'y Soc'y,	3 00
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## DOMINION OF CANADA.

Province of Quebec. Montreal, Chas. Alexander,	5 00
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FOREIGN LANDS AND MISSIONARY  
STATIONS.

Japan, Kobe, De Witt C. Jencks,	23 72
Sandwich Islands, Honolulu, S. N. Castle,	500 00—523 72

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS. Miss Emma Carruth, Boston, <i>Treasurer.</i>	
For several missions, in part,	9,103 19
FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR. Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer,</i>	2,500 00
HAWAIIAN WOMAN'S BOARD OF MISSIONS, HONOLULU, S. I.	
For salary of Miss A. A. Palmer,	300 00

## MISSION SCHOOL ENTERPRISE.

MAINE. — Portland, Chinese class of 2d Parish Sab. sch., for a boy at Tung-cho,	13 00
VERMONT. — North Bennington, Green Box Bank Ass'n,	27 85
MASSACHUSETTS. — Rockville, Soc'y of Chris- tian Endeavor, for Rev. R. Winsor, India, 5; South Hadley Falls, Young Ladies' Be- nev. Soc'y, special, for student at Marash, in care of Mr. Christie, 25,	30 00
CONNECTICUT. — Bridgeport, Park-st. Young People's Christian Ass'n, 3.64; Clinton, Young People's Soc'y of Christian Endeavor of Cong. ch., 2 07,	5 71
NEW JERSEY. — Chatham, Wm. C. Wallace, for Kioto Training School,	100 00
OHIO. — Cornerville, Little Muskingum Cong. ch., 1; Hudson, Cong. Sab. sch., for Rev. J. P. Jones, 4,	5 00
ILLINOIS. — Polo, Pres. Sab. sch., for work of Rev. C. F. Gates,	15 00
MISSOURI. — Kirksville, Young People's Miss'y Soc. of Pres. ch., for a pupil in care of Miss Page, Smyrna,	9 70
MICHIGAN. — Traverse City, Cong. Sab. sch.	8 00
WISCONSIN. — Beloit, 2d Cong. Sab. sch.	4 39
IOWA. — Tabor, Cong. Sab. sch., special, to aid in purchasing organ for Rev. A. B. Case, Mexico,	5 00
KANSAS. — Calker City, Children's Miss'y Meetings, for China,	2 25
	<u>225 90</u>

## CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — Claremont, Cong. Sab. sch. (of wh. from Miss Susan Bond's class, 3.11, and from Mrs. Geo. F. Whitcomb's class, 2.55),	10 66
MASSACHUSETTS. — Norwood, Primary dep't of 1st Cong. Sab. sch., 10; Waverly, Mrs. D. Butler, 1; West Brookfield, Young Peo- ple's Mission Circle, 5,	16 00
CONNECTICUT. — Canterbury, Cong. Sab. sch., 1.20; Collinsville, Cong. Sab. sch., 2.65; East Haddam, 1st Cong. Sab. sch., 6.60; Hadlyme, Cong. Sab. sch., 2; Meriden, Cen- tre Cong. Sab. sch., 10; Norwich, 1st Cong. Sab. sch., 22.83; Plantsville, Cong. Sab. sch., 10; Southport, Cong. Sab. sch., 10,	65 34
NEW YORK. — Deer River, Cong. Sab. sch., 1.20; East Stockholm, 1st Cong. Sab. sch., 4; Flushing, Cong. Sab. sch., 48.18; Mil- ler's Place, Cong. Sab. sch., 3.60; Newark Valley, Cong. Sab. sch., 2.50; Poughkeepsie, Cong. Sab. sch., 13.10; Rushville, 1st Cong. Sab. sch., 1.80,	74 38
NEW JERSEY. — South Orange, Mrs. John Van Vechten, for add'l scholar in Miss Fletcher's school, Ponape,	12 00
DELAWARE. — Milford, John Dana,	5 00
OHIO. — Belpre, Cong. Sab. sch., 5; Cleve- land, Euclid-ave. Sab. sch., 10; Irving-st.	

Cong. Sab. sch., 2.61; Oberlin, Mary T. Brand, 100; Springfield, 1st Cong. Sab. sch., 18.25; Twinsburg, Infant class of Cong. Sab. sch., 1; Unionville, Cong. Sab. sch., 1.12,	38 08
ILLINOIS. — Canton, Cong. Sab. sch., 7.19; Chicago, A friend, 800; Henry, Mrs. F. A. Raymond, 100; Roseville, Cong. Sab. sch., "Pennies," 5.15,	13 24
MICHIGAN. — Leslie, Cong. Sab. sch.	5 54
WISCONSIN. — Appleton, Cong. Sab. sch.	1 00
MINNESOTA. — Alexandria, Young People's Christian Ass'n, for Micronesia Mission,	2 85
BULGARIA. — Samokov, "The Bees,"	4 09
INDIA. — Madura, Kodi Kanal Sab. sch.	6 00
	<u>254 18</u>

Donations received in July,	33,676 92
Do. (Thank-offerings) received in July,	2 00
Legacies received in July,	10,096 71
	<u>43,775 63</u>

Total from September 1, 1885, to July  
31, 1886: Donations, \$324,760.05; Leg-  
acies, \$104,685.90 = \$429,445.95.

# FOR YOUNG PEOPLE.

## A CHRISTIAN KNIGHT-ERRANT AND HERO.

JOHN COLERIDGE PATTESON was born in 1827, of an honored English family. He was an eager, affectionate boy, and always meant to be a clergyman. When, at four years of age, he heard of the heroic conduct of his relative, Bishop Coleridge, during a hurricane at Barbadoes, he said: "I will be a bishop, mother, and I will have a hurricane, too."

At Eton he became an expert swimmer and tennis player, and captain of the School Eleven. After his college days he traveled and studied five years, developing a singular power of acquiring languages, Hebrew, Arabic, and modern. In 1853 he entered on his clerical life near Feniton Court, Devonshire, the residence of his father, Sir John Patteson. Here he was surrounded by a large, delightful, and most loving circle of relatives and friends. But in 1855, hearing of the need of volunteers for the new mission to Melanesia, young Patteson renounced all these home joys and bright prospects and sailed for New Zealand. He did it gladly, like a true soldier of the cross. "I cannot doubt," he wrote, "that all the cheerfulness and calm I enjoy now is a great gift to help me through what is to come. I do feel very happy."



JOHN COLERIDGE PATTESON.

The northern islands of Melanesia are so near the equator that Europeans can live there only about three months in the year. Each island has also its own language or dialect. It was therefore decided to visit them yearly from New Zealand in a missionary ship, win the confidence of the people, and take their children to Auckland, there to train them as teachers for their own islands. This was the work which Bishop Selwyn, of New Zealand, wished to entrust to Mr. Patteson. Much of his time would thus be spent at sea, and till near the close of his life no one knew that he was peculiarly sensitive to the discomforts of the sea, always suffering from dizziness and headache on shipboard.

On his first Melanesian voyage in the *Southern Cross*, Mr. Patteson wrote of one island after another: "How lovely it was! Who can show you the bright

line of surf breaking the blue of this truly pacific ocean!" "Oh, the beauty of the deep clefts in the coral reefs, lined with coral—blue, purple, scarlet, green, and white! It is quite indescribable."

The custom was to anchor off an island, row in in a boat, and then swim or wade ashore. Perfect confidence and ease of manner must be preserved amid the noisy crowd pressing around. The least appearance of distrust or suspicion would have been dangerous. Small presents would be exchanged for fruit and yams, and the most promising boys be invited to sail away with the ship to be taught. These pupils were under Mr. Patteson's care at Auckland. He clothed them, and taught them to sweep and clean their rooms. From ten to twelve in the morning he kept them in school, learning to read, to write, and to reckon. The afternoon was spent in printing, weaving nets, walking and basking in the sun, after their island manner. At evening there was Bible reading, catechizing, and prayer. After the others had gone to bed the brightest young men helped their teacher in his work of translation. These pupils were kept at Auckland through the summer (our winter) months, and then Mr. Patteson took them home. This was the course pursued for several



ISLAND SCENERY.

years, the New Zealand winter being too severe for those children of the sun. It was also necessary in order to keep the islanders familiar with the missionaries and assured of their good faith.

But this yearly breaking up proved a great hindrance to systematic teaching; therefore, in 1858, Mr. Patteson was left by the *Southern Cross*, with twelve of his boys, on the Melanesian island of Lifu, to continue their training. There this refined and high-minded gentleman lived alone with the natives for four months, and he alluded to the privations of the time only by saying at its close: "Of course I shall be glad to have a good talk in English with some one." This experiment was repeated in 1860 at Mota, the islanders receiving him with delight. "I have never been alone yet," he wrote; "I have always had natives with me—communicants. I may spend much of this winter in my boat, and on other islands, yet I shall return and administer the blessed sacrament, and very solemn it is to be gathered together, a small group in the great, wide waste of Melanesia. Those nights, when I lie down in a long hut among forty or fifty naked men—cannibals—the only Christian on the island,—that is the time to pour out the heart in prayer that they, those dark, wild heathen about me, may be turned from Satan unto God."



Such remarkable fitness had Mr. Patteson shown for his island duties that in 1860 he was made Bishop of Melanesia. His work went on successfully, and it was not till 1864 that any real harm came to his party. That year two dear young friends, who had become assistants in his missionary voyages, were shot with poisoned arrows at Santa Cruz. They were Edwin Nobbs and Fisher Young, "Pitcairners" from Norfolk Island. They died a distressing death from lockjaw. "But," wrote Bishop Patteson, "their thankful, happy, holy dispositions shone out brightly through all. When agonized by thirst or fearful convulsions, one prayer or verse of Scripture always brought the soft, beautiful smile to their dear faces. All was perfect peace."

In 1865 there were seventy Melanesians at Auckland — fifty males and twenty females. The first girl brought from the islands was clothed in garments made by the bishop's own hands. All the pupils served in rotation as cooks. There were no servants: all lived together and did the work, the bishop sweeping his own room, etc., as a part of his teaching of the duty and dignity of work. Many of the pupils were Christians, and lovable, intelligent companions, devotedly attached to their leader. The island people, too, liked him, and welcomed him joyously as he returned year after year. The same noisy, uncivilized crowd gathered around, but it was friendly, and quarrels among themselves had greatly decreased.



A NATIVE HOUSE.

In 1866 the mission headquarters were removed to Norfolk Island, formerly an English convict settlement. The convicts had been removed, and the Pitcairners had been placed there. The English government gave to the Melanesian Mission two thousand acres on the opposite side of the island, and the Auckland buildings were brought thither. Being many hundred miles nearer the islands, the *Southern Cross* could make several voyages a year. The mission expenses would thus be greatly lessened. The bishop had been obliged to contribute a thousand pounds from his private resources for its support the previous year at Auckland. Several young English clergymen were now his assistants, and in 1869 the school numbered one hundred and sixty, a goodly and happy company, of whom a large number were true Christians, while former pupils were successfully preaching the love of Christ in their own island homes. But the greed of wicked men began to threaten the continuance of this peaceful and prosperous work. Labor-ships, called by the natives "snatch-snatch," came from Queensland and Fiji, seeking laborers for those places. Their captains decoyed the

natives on board, sometimes even professing that the bishop was there, and then put them under the hatches, and sailed away. Atrocious murders and wholesale slaughters became common. "Kill-kill" ships, *commanded by white men*, took the wild natives to their enemies' islands, and assisted in attacking them. This endangered the missionaries, as the natives could not always discriminate between friendly and unfriendly whites. Hereafter Bishop Patteson would risk no life but his own. Wherever there was danger he landed alone. He excused beforehand his own probable murder, and urged that it should never be revenged. Then he cheerfully went on with his work of love, never alluding to the extreme danger. At this time Bishop Patteson became very ill, and, when sufficiently restored, went to Auckland for treatment. He was there urged to visit England, but he refused, though fifteen years had passed since he had left his beloved ones. He would not leave his poor people in such trouble: besides, he was the only person in the world who could speak twenty or more of their dialects, to tell them of Christ and his salvation. He returned to Norfolk Island much improved, though not strong.

The year 1871 opened joyously. The *Southern Cross* went on her way as usual, and the good bishop found cheering results of his teachers' labors on many islands. At Mota he baptized forty-one men and women, seventeen lads and 231 children. The work was so absorbing that he could hardly feel weariness. The people said: "The old life is hateful, the new life is full of joy."



A WOMAN OF MELANESIA.

September 20, 1871, the vessel called at the islet of Nukapu. Canoes were seen hovering about the reef as the bishop rowed ashore. His boat could not get over the reef at the low tide, so he accepted an invitation to be taken in a canoe which was dragged over. His people saw him land. Suddenly the natives in the other canoes let fly arrows at the boat, which wounded all the crew. They rowed to the ship, and sent a strong, well-armed party to seek the bishop. Pulling over the reef, a canoe, apparently empty, appeared floating in the lagoon. A bundle was heaped up in the bottom. "The boat came alongside, and two words were spoken: 'The body!' A peaceful smile was on the face, a palm leaf was fastened over the breast, and there were five wounds." Each was no doubt in atonement for a native death, for the leaflets of the palm were tied in five knots, to indicate this. Thus passed a hero to his triumph, by the same way his Master trod.





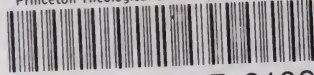


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